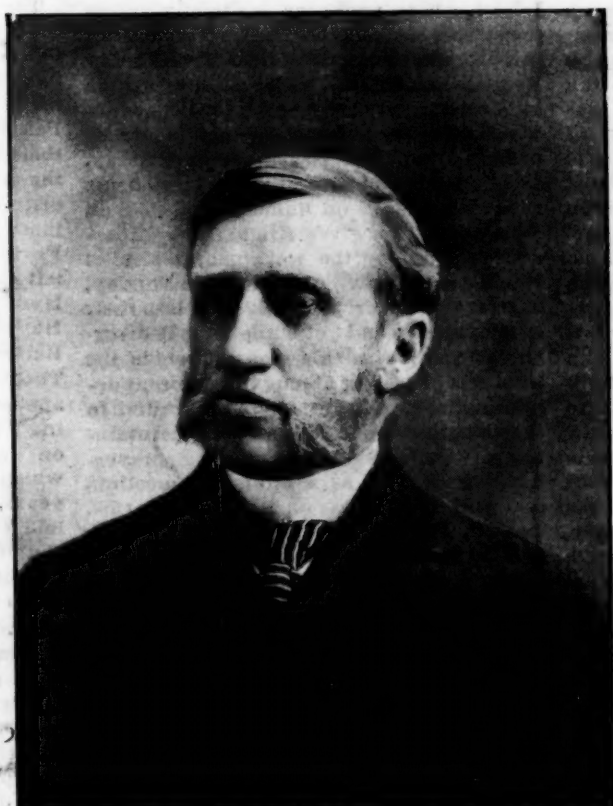


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Zion's Herald

WEDNESDAY, MARCH 14, 1906



PROF. C. T. WINCHESTER, L. H. D.
Author of "The Life of John Wesley"

The Field Secretary's Corner

MY evening service on Sunday, Feb. 25, was at North Attleboro, one of our younger societies, having been organized as a Methodist Episcopal Church but a few months ago. Here I found awaiting me the largest evening congregation I have found in this vicinity. The church seats 450 comfortably, and every seat was taken, while the extra chairs brought in were soon filled, and many stood in the rear. The Field Secretary cannot in all modesty lay claim to being the chief attraction, as an illustrated song service was announced to follow his address. However, I had a good hearing, and the canvass which followed, the ensuing week, resulted in a substantial increase to the subscription list.

This church, which for many years has been called the "White Church," had its origin in a protracted meeting held in Barden's Hall, commencing March 31, 1858, under the labors of Rev. Geo. W. Burnham, an evangelist from Salem. It was first organized as an independent church, the only test of fellowship being Christian character. The church remained without a regular pastor during the first year of its existence, its pulpit being supplied by twelve different ministers. The first regular pastor was Rev. Cyrus Cunningham, who was installed March 30, 1859, the church at that time numbering about fifty members. Up to 1867 the people worshiped in Barden's Hall, when the construction of a house of worship was begun, which was not finally completed and dedicated until Feb. 24, 1870. Various pastors served up to its reorganization in 1904 as a Methodist Episcopal Church. This reorganization took place because of their serious embarrassment through their isolation, and because of certain internal conditions which threatened their existence as an independent body. Under these circumstances it seemed best to affiliate themselves with some denominational body. Accordingly they took steps which brought them into that relation with the New England Southern Conference. Rev. J. W. Annas was appointed pastor at the next Conference session, and their growth since then has been steady and continuous. The reorganization left them with some 27 members and a Sunday-school of from 60 to 80. This membership was increased by some fifteen who came later, when the permanency of the change seemed assured. The membership is now 74, with 10 probationers, and the Sunday school has reached a membership of 140. Under Mr. Annas' tactful leadership the school and young people's society have been brought into line, the latter having been reorganized as an Epworth League, with a membership of 40. In the reorganization the new society assumed the indebtedness of the old, amounting to between three and four hundred dollars. This has all been paid, and a balance remains in the treasury. The Ladies' Aid Society, under the presidency of Mrs. G. A. Livingston, has put into the parsonage and ladies' parlor about \$250. Improvements on the church and property amounting to several hundred dollars have also been made, while a movement is now on foot looking to the purchase of a new pipe organ, for which \$400 is already on hand.

Sunday, March 4, I spent with our church at Westerly, R. I., Rev. T. J. Everett, pastor, preaching morning and evening, and speaking to the Junior League in the afternoon. Westerly has been famous for fifty years or more for its granite industry. At first the granite was quarried from bowlders, but it was soon discovered that the

hills were of solid granite of superior quality. The several quarries have been worked to a great depth, the deepest one being over two hundred feet deep, which is below the bottom of the river. This deep hole is now half filled with water. It is also the home of the great Cottrell & Sons Company, which employs about 450 hands in the manufacture of printing presses. This company manufactures printing presses of many different kinds, devoting its attention more particularly to those which do fine magazine, book and color work, and to presses which not only print both sides of the sheets at one operation, but also fold the sheets to publication size, without waiting for them to dry. The Cottrell Company were the first to produce a rotary perfecting press for high-class work. By the use of this machine the immense editions of the popular magazines and illustrated papers of the country have been printed at the speed of the daily papers, thus greatly decreasing the cost of production. *Munsey's*, *McClure's*, *Leslie's*, *Ladies' Home Journal*, *Saturday Evening Post*, *Youth's Companion*, *Delineator*, *Everybody's*, *Ainslee's*, *Good Housekeeping*, and many others are all printed on Cottrell machinery. Westerly is also the home of Governor Utter of Rhode Island, whose residence is directly across the street from our church. Governor Utter is a prominent member of the Seventh-day Baptist community, which is very strong in Westerly. The *Sun* — the local paper of which he is the proprietor — prints no Saturday edition, but issues one on Sunday. The Cottrells and several other large firms run their plants on Sunday, but close on Saturday. This gives rise to some embarrassment among the workmen, many of whom are thus obliged to work on Sunday, contrary to their principles, or lose their employment; and yet while there is diversity of opinion in this regard, there is the kindest of feeling among the different denominations. The ministers are cordial in their relations one with another, maintaining a weekly Saturday evening prayer-meeting as well as a ministers' meeting, and working together on all moral reforms. Indeed, the "Westerly plan" has been largely quoted as a concrete illustration of denominational co-operation.

The Methodist Church in Westerly was organized in 1847, with seven members. The appointment to which the first pastor was sent included Stonington, and the two charges were aided in the support of the pastor by the Missionary Society to the extent of \$250. For the first twenty years the fortunes of the young society were very fluctuating. With no church home, they changed their services from place to place as necessity required. First they worshipped on "Cookie Hill" in a union meeting house which was for the use of any preacher or society who chose to occupy it. It was not until the pastorate of Rev. George Morse some years later, that a lot was purchased and plans begun looking toward the erection of a church home of their own, services meanwhile being held in various places. During this period for some time the preaching services were suspended, prayer and class meetings being held in private houses. It was not an unusual thing for people to walk from Westerly to Mystic, a distance of several miles, on pleasant Sundays, to enjoy Methodist services during this interval. Those were the good old days when it meant something to be a Methodist, and people were not unwilling to make sacrifices in order to attend their own church. The purchase of this lot was an illustration of the devotion of these early Methodists. The price of the

lot was \$1,500, the money being pledged to be paid in one year by fifteen men, one of whom was a good brother named Daniel Champlin, a poor man dependent upon day wages. At the end of the year he found himself unable to pay his hundred dollars, but he had a watch which he valued highly. This he sold, and with the proceeds paid his subscription. Such a spirit of sacrifice and devotion in the Master's cause is worthy the highest commendation. The cornerstone of the church edifice was laid during the pastorate of Rev. F. A. Crafts (1873 '75) by Bishop Gilbert Haven, but it was not until seven years later that the audience-room was finished and occupied, services meanwhile being held in the vestry. On Sunday, Jan. 8, Rev. J. W. Hamilton, then pastor of People's Church, Boston (now Bishop Hamilton), preached in the morning, and in the afternoon Bishop Peck dedicated the audience room; and the people then entered into full possession of their church home. As originally built the church was ornamented with a beautiful spire. There was some doubt when it was erected whether it would not be regarded by some good Methodists as a symbol of pride and give offence. But it did not; it came to be regarded as an object of unusual architectural beauty. In a severe storm of wind, however, it fell, and since then the church has been without a spire.

The first Sunday-school connected with the church was organized in 1868, with only five scholars at the session. Within a year it numbered 95, and it has gone steadily forward until it now numbers 200. Rev. Pardon T. Kenney was the first pastor of this church, and Lorenzo Dow Bentley was the second. Among other honored names of those who have served the church are those of Rev. Lewis Bates and Rev. Frederick Upham. Space would fail me to tell of Cooper and Willett and Clark and Hyde and Eis and Beale and Hawkins and Hayward, the latter now presiding elder of Bucksport District, East Maine Conference. The present pastor, Rev. T. J. Everett, was appointed to Westerly in 1903, and during his pastorate the work has prospered on all lines. A mortgage of \$4,000 which has encumbered the society for years, has been paid off, and some \$3,000 laid out on improvements and repairs on church and parsonage. In this undertaking they were greatly helped by a legacy of \$5,000 from Mrs. Stephen Wilcox, of Westerly. The beautiful granite steps at the entrance of both church and parsonage were given by the granite companies of Westerly, and were fashioned into shape by the stone-cutters connected with the church. I was pleasantly entertained in the home of Mr. Everett, meeting his wife and daughters, the younger of whom is a student in Brown University. Miss Grace, the oldest daughter, has just published a book entitled, "Hymn Treasures," which has received favorable notice, and is a valuable addition to any collection treating of hymnology. It is very readable and interesting. Mr. Everett also has a son who is doing exceptionally fine work as a cartoonist in connection with the *Ram's Horn*, Chicago. Mr. Everett is a staunch supporter of ZION'S HERALD, and already had a good list, to which we added 20 new names.

During my canvass I greatly enjoyed a call on Mrs. Charles Morse, the widow of one of the early pastors of this church. Mrs. Morse, now 87 years of age and confined to an invalid's chair, lives with her daughter and her husband, Mr. Edward Scofield, and all greatly enjoy the weekly visits of the HERALD. Mrs. Scofield saying that ever since she could remember, ZION'S HERALD had been in their home.

F. H. MORGAN.

86 Bromfield St., Boston.

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Future of the British West Indies

THE reduction of the British naval and military establishments in the West Indies to a point which means the practical abandonment of the colonies as a factor in the scheme of imperial defence—a change which synchronizes with the growth of American power in the Caribbean—has brought up once more for discussion the value of the political relation which binds those colonies to Great Britain. The minds of the inhabitants of those islands have been unsettled on this general question, and since the Monroe Doctrine militates against the contraction by them of any European alliance, their inevitable destiny appears to be to drift into the sphere of influence, if not to come under the actual sovereignty, of the United States. This process, as a writer in the *North American* points out, is in line with natural law and economic necessity. Physically they are practically a part of the United States, and their trade flows hither. These islands are splendidly endowed with natural wealth, yet the lives of their inhabitants are a continuous struggle with poverty and debt. Trinidad is the only island which at present suggests to a visitor the idea of a prevalence of activity and influence. England has dealt in a short-sighted and unsympathetic way with her West Indian possessions, and it is doubtful whether federation with Canada would simplify administration or promote economic success. In view of these facts, many West Indians believe that the only possible hope for the islands lies in their cession to the United States, and in their securing, like Porto Rico, a free entry for their produce into its natural market.

New Method of Sounding at Sea

THE importance of taking soundings at sea is well understood, but many a gallant ship has been lost because the precise depth of water under the ship's bow could not be determined by the clumsy method of heaving the lead, or determined quickly enough when breakers were near. A Norwegian engineer by the name of H. Berggraf claims to have invented a method of ascertaining depth by

means of sound waves, which will give results instantly. The instrument employed is called a "bathymeter." The apparatus is based on the principle of the time required for sound waves to return to their point of issue after having reached the sea bottom, or, in a word, on the principle of the echo. In the water the speed of sound is about 4,200 feet a second, and if, therefore, the sound returns after a second has elapsed, the distance may be reckoned at 2,100 feet. A bell is struck in the upper strata of the water, the sound waves on their return being received by an acoustic canopy and measured by a chronometer counter. As this of itself would not give the necessary precision, provision is made for the automatic registration of the emission and reception of the sound, on paper which is moved by clockwork. The bathymeter consists of three parts—the transmitter, receiver, and chronometric register. The transmitter is a disk, setting in motion a bell, which turns at a slow rate of speed. When the water is not of great depth, the revolutions of the disk can be increased in order to obtain more frequent indications, and if the depth does not reach a certain point, as for example thirty feet, an alarm bell rings at each revolution of the disk.

Products of Australia

AUSTRALIA cannot be considered to have had more than fifty years of responsible existence, and in considering its development it must be remembered that it contains some 3,000,000 square miles of land. As a wool-producing country Australia stands without a rival, the value of the wool exported in 1904 being over \$85,000,000, and in 1905 in excess of \$100,000,000. As a cattle country portions of Australia are unsurpassed. The dairying industry is making rapid progress. In 1890 the entire amount of butter exported from Australia was less than 2,000,000 pound weight, while in 1904 there were over 64,000,000 pounds of butter and nearly 8,000,000 pounds of cheese available for export. The value of Australian agricultural products for 1903 amounted to over \$170,000,000. The principal crop was wheat, of which in 1903 over \$60,000,000 was grown. Nearly the whole of the sugar consumption of Australia is now supplied at home. It is a question whether there is any country in the world where such a variety of fruit can be grown as in Australia, while everything seems to indicate its great possibilities as a cotton-growing country. The mineral products from 1852 to 1904 amounted in value to \$3,055,000,000, of which \$2,240,000,000 was gold. The mineral production for 1904 amounted to \$120,000,000. There are inexhaustible supplies of coal in Australia, while over

\$300,000,000 has been invested in manufactures, the annual value of their output being nearly \$150,000,000.

Mercantile Census of Massachusetts

MASSACHUSETTS is the only State that has so far taken a mercantile census. The paramount importance of Boston as a commercial emporium is shown by the fact that while about one-fifth of the population of Massachusetts is credited to Boston, nearly four-fifths of the total value of the sales made in the State in 1905 were effected by Boston wholesalers and retailers. The sales in the State amounted to \$1,384,241,383, of which Boston dealers received \$967,900,354. The lion's share of this huge total, or nearly \$120,415,227, was received by the dry goods and department stores. Nearly \$40,000,000 worth of groceries and about \$25,500,000 worth of clothing was sold by Boston dealers, who maintain some 9,000 retail and wholesale stores. The effect of the competition of the department stores upon the trade of the small cities and towns is shown by the fact that while in purely rural communities the per capita sales are \$110 per annum, and in a group of minor cities the per capita sales are \$216, in Boston the sales per capita are reported to reach the surprising figure of \$1,624—which would seem to indicate, not that the Bostonians as a body indulge in extravagant expenditure, but that the sales credited to Boston are, in fact, largely made to shoppers from neighboring towns.

Rouvier Ministry Resigns

THE Rouvier Ministry was defeated in the French Chamber of Deputies, March 7, and immediately resigned. The cabinet crisis came at a most dramatic moment, when the Franco-German contest had reached a critical and perhaps decisive stage, and it may exert an adverse influence on the Algeiras Conference and on European affairs generally. The defeat of the Ministry was effected on a comparatively minor debate over the church disorders. The Government succeeded in retaining the support of only 234 votes, while the various elements in opposition—Clericals, Socialists and Nationalists—united and polled 267 votes. The decisive debate in the Chamber of Deputies was precipitated by a bloody riot which had occurred the day before at the inventory of a village church, resulting in the death of one rioter. Premier Rouvier declared that it was the duty of the Government to apply the law without weakness, yet with wisdom; but various speakers criticised the Government's course, asserting that it threatened to precipitate a religious warfare. The defeat of the Ministry was

due more to personal antagonism to the Cabinet than to opposition to church inventories. The operations regarding inventories will, however, be suspended for the present.

Agitation for Ballot Reform

THE fear was expressed by De Tocqueville some years ago that, as America grew rich, our elections would become "a sort of auction." It is coming to be clearly seen that, in view of the enormous growth of corporations, publicity as to campaign contributions and expenditures must be demanded, and the prohibition of gifts by corporations must be enforced under pain of severe penalties. The most hopeful aspect of the anti-corruption movement of the present time, which is affecting several States, consists in the fact that it is non-partisan. Leading members of both parties are co-operating with men who are independent of either, and certainly all good citizens should energetically work together to secure a pure ballot. At the recent meeting of the national ballot reform conference, held in New York, ex-Mayor Quincy of Boston submitted a declaration which assumed that the existing provisions of criminal law against the purchase of votes are inadequate, and which advocated legislation that would secure the publication of all contributions and expenditures, the prohibition of political contributions by corporations, the definition and limitation of permissible political expenditures, provisions for judicial inquiry into election expenditures, and the punishment of corrupt practices by further penalties, such as disfranchisement or disqualification for office, in addition to fine or imprisonment. The passage of national and State laws embodying these provisions would go a long way toward putting an end to corrupt practices.

Northern Treatment of Negroes

THE recent display of a mob spirit at Springfield, Ohio, directed against negroes, has given the Southern press an opportunity, by no means neglected, to get even with the North on the negro question. One Southern newspaper sarcastically remarks that since the local and State authorities seem unable to protect the negroes in Ohio, it may be necessary for the Federal Government to interfere. The indisputable fact is pointed out that there is no fear of negro domination in Springfield, so that the mobs have been without the shadow of an excuse. Although it appears from later investigation that the Springfield mobs were composed largely of boys, yet the fact remains that while the South remains inexorable in its determination to hold the negro in an inferior social and political position, the mass of the Southern people are personally more friendly and industrially more just to the negro than are Northerners. Booker T. Washington has frequently called the attention of Northerners to the industrial hardships inflicted upon negroes in the North, a ban being placed upon skilled negro labor, and the negroes being required to herd together in undesirable tenements. The friends of the negro in the North should pay more attention to his surroundings here, and,

while defending him from mob violence, should allow him more industrial leeway. Along this line an opportunity offers for settlement work of the most practical and perhaps self-sacrificing kind.

French Mine Disaster

A MINING catastrophe, involving the loss of 1,100 lives, has stricken the great coal centre of Courrières in northern France. An explosion of fire damp early Saturday morning carried death and destruction throughout the network of mines, fire following the explosion, making rescue almost impossible. All France has been profoundly shocked by the magnitude of the disaster, which is said to be the greatest in the history of Continental mining. The scene of the appalling disaster is the mountainous mining region near Lens, in the Department of Pas-de-Calais, where are huddled small hamlets of the mine-workers who operate the most productive coal mines in France. The output of these mines is particularly combustible, and is largely used in the manufacture of gas and in smelting. President Fallieres and his cabinet are showing much sympathy for the sufferers, and the ministerial crisis has been temporarily forgotten, senators and deputies joining in the general public manifestations of sorrow.

Highest Railway Bridge

A NOTABLE engineering work is now in process of construction in France, involving the erection of a viaduct crossing the Sioule Valley near Vauriat. This structure, known as the Fader Viaduct, when completed, will be the highest railway bridge in the world, the level of the rails being 434 feet 7 inches above the bed of the stream. There are two granite masonry tower piers, which are founded on solid rock and rise to a height of 303 feet. These piers standing alone have now the appearance of tall chimneys, but their function is to support the three steel spans, which have the unusual lengths of about 472 feet for the centre span and 378 feet for each of the flanking spans. The latter connect with masonry approach spans formed by circular arches. This bridge differs from other structures in the use of masonry instead of steel for the centre towers, and the use of lattice girder-deck spans instead of the arch construction of either masonry or steel — a favorite method of crossing such a valley.

Susan B. Anthony Dead

SUSAN B. ANTHONY, the famous abolitionist and champion of woman's rights, died in Rochester, N. Y., on Tuesday morning. She was born in South Adams, Mass., in 1820, her father being a Quaker and her mother a Baptist. At an early age she was compelled to struggle with adverse circumstances, earning her living by teaching, and is said to have been the first woman to make a speech at a teachers' convention. As early as 1850, Miss Anthony began to speak in favor of woman's rights, of which cause she was the most conspicuous champion, and also did good service for the temperance and abolitionist move-

ments, contributing not only of her time, but also of her scanty savings, to further the causes dear to her heart. Between 1870 and 1880 she delivered more than one thousand lectures in most of the States. In 1881 she wrote, with the assistance of two co-editors, "The History of Woman's Suffrage." She was for several years the president of the National American Suffrage Association, and in 1904 was elected president of the new International League of Women, at the Berlin Convention. Miss Anthony was a woman of keen mind, strong will, and big ambition, apt to teach, not so apt perhaps to learn, a born leader, and a staunch friend, whose best service was wrought not for the special cause of which she talked most, but for the broader interests of womanhood, and for the moral emancipation of the slaves of drink and of physical serfdom.

Single Statehood Bill Passed

THE feature of the work of Congress last week was the passing by the Senate of a bill providing for the admission of a single new State, to be called Oklahoma, and to be composed of the Territory of Oklahoma and Indian Territory — which is practically the House joint statehood bill, with all the provisions relating to Arizona and New Mexico stricken out. This triumph of the separatists — who won, however, only by a vote of 37 to 35 — will develop an interesting situation in the House, forcing the House leaders to determine whether they will let the entire statehood question slumber in committee, or whether they will consent to the admission of Oklahoma and Indian Territory as a State. Amendments were adopted by the Senate providing the referendum for New Mexico and Arizona, and disfranchising all persons in the new State who live in plural marriage or who belong to any organization which teaches or countenances polygamous marital relations. The action by the Senate is considered so far forth as a defeat for the Administration, but it is quite likely that the House forces will line up solidly in defence of the joint statehood bill as originally passed.

Sulu Mountain Stormed

IT is not very many years since the imagination of the youth of America was fired by reports of Indian fights on the plains. How utterly times have changed from a military point of view, is shown by the fact that last week a mixed force of United States troops, sailors, and constabulary stormed Mt. Dajo, near Jolo in the Sulu Islands, a lava cone 2,100 feet high, with a crater at its summit and extremely steep, annihilating 600 rebellious Moros. General Wood, who witnessed the engagement, reports that artillery was hoisted by tackle up a 300 feet cliff, and that fifty perpendicular ridges covered with a growth of timber and strongly fortified were carried in turn, the Americans losing eighteen killed, while fifty-two were wounded. The battle lasted two days. The Moro constabulary did excellent work, and their losses were heavy. The action resulted in the extinction of a band of outlaws who, recognizing no chief, had been raiding

friendly Moros, and, defying the American authorities, had stirred up a dangerous condition of affairs in the Sulu Islands.

BOSTON LETTER

A. REMINGTON.

DEVELOPMENTS in the Legislature over the proposition to take from cities and towns a part of the liquor license money, seem to show where the educational and moral campaigns should be waged until the victory is won in that particular part of the field. Under present Massachusetts law the licensing municipality receives three fourths of the money from the licensing of the sale of intoxicating liquors, and the remaining one-fourth is paid into the State treasury. This license money amounts to a large sum in many cases. It will be remembered that newspaper advertisements in Boston during the city campaign have urged the people to vote for license on the ground that so much would be saved to the people in taxes—something approaching \$1,500,000. Of course other cities and towns make much by their license fees. The proposition before the legislature was to divide the money equally between the State and the municipality. It was brought out in the discussion that the Supreme Court has decided that the State has a constitutional right to take all the money, because the State is the creator of the municipalities. But the bill, which was introduced by Representative Allen of Brockton, stopped far short of what the constitution would have permitted. Now, the one argument which carried the House against the proposition to reduce the share which the cities and towns receive, was that they would lose money. Never before has it been so clearly and indisputably demonstrated that this liquor license money is a direct bribe to voters to vote for the issue of licenses in order that taxes may be made lighter by the receipt of license fees. It was made clear that the State, and the municipality, too, never get the benefit of a fair vote on the merits of the question whether it is for the interest of the community that liquor licenses be issued, but that, in every election, there is this persistent bribe acting upon the men who have not a keen moral sense, but who do have a lively pocket nerve, to vote to license liquor selling, no matter what the consequence is to the public morals. Here is pointed out, therefore, where the campaign should be directed in order to give the State the benefit of a fair vote upon the license question. The temptation of money must be removed in more or less degree. It is right for the State to take it all and leave the municipalities nothing. The defeated proposition was to give the municipalities half. That would leave a bribe, but of reduced size. Some practical division, or the putting of it all into the State treasury, should be agreed upon, and then the strength of the progressive element be turned to the election of a legislature which would pass such a law. Doubtless it would take years of agitation, and the contest would have to be carried into every representative and senatorial district. But if the liquor men carry their fights into all local districts, why cannot those who are fighting for something better than money?

The Future of the Republic

Another matter of public morals is the purity of elections. This is also before the public, and all citizens who want to take elections out of the hands of the politicians have the duty put before them to do two things—first, keep in touch with what is going on; second, to get together to work

for the present movement to strengthen the corrupt practices act. Here is a sentence which former Attorney-General Parker uttered the other day in a speech in support of that law: "The law is of vital importance for the maintenance of our institutions to that moral purity without which there is no safety or hope for the future of the republic." These are very strong words. Politicians sneer at the corrupt practices act. Mr. Parker believes that it has today the support of the mass of the people, and that it has come to stay. He would have it made stronger and be enforced more vigorously. During his experience in office he found that there was a universal disposition to obey the law, so general that he did not bring any prosecutions under it, being satisfied that the numerous cases referred to him by the secretary of state were due to no intention of violating the law. But he would draw the law so strictly as to forbid the expenditure of money at the polls except for the transportation of voters. He would compel returns of expenses for nominations to be made early enough to prevent the printing of a candidate's name on the official ballot if he did not comply with the law. He suggests whether, in view of the enormous expenses which have been incurred in recent elections, there be not a law to limit the sums which may be spent by committees and candidates. The matter is of large importance to the welfare of the republic. It may be laughed out of court by heedless and tricky people, or given good standing by the honest. The latter is now the probable outcome.

Why Revivals Languish

One of the best known revivalists in New England, speaking with me this week of the failure to revive after much deliberate planning for revival in religious matters in this country within the last year, says that it is because the religious people do not pull together. He holds that there is too much criticism of revival methods, and that the churches stand apart and talk about what other people are doing, instead of all turning in together to make a success of the methods proposed. Certainly it is true that the Dawson movement seemed to leave very little trace behind it, as far as impress upon the popular life is concerned. The growing disgust with the moral standards of the times is as much due to the financial consequences of immoralities as it is to any overwhelming sense of the turpitude of the acts which are proving so costly. If it were profitable to rob the public by means of public officials and public service corporations, if the people could continue to make money as fast as ever although handicapped by despotic exactions of the captains of industry, if they could still have the means for theatres, horses, automobiles, wine, tobacco and social functions galore, it is doubtful whether there would be that moral awakening that seems to be in progress. It is rather a case of the prodigal becoming weary in his jaws and hollow in his stomach over the continued chewing of husks, than of his becoming convicted of sin while he was still in company with the harlots. Our reformation is well, but we are not yet where we can brag very much about it on moral grounds.

A Strange Atmosphere

Like stepping from outdoor air into the tropical surroundings of a greenhouse was the sensation of entering the State House hearing on the proposition to establish a State licensing board for clairvoyants. What a crowd there was of them! Mostly women, they were eager, even intense, in their attitude and evident mental condi-

tion. They were surcharged with explosiveness, and went off into applause whenever they approved the sentiments of the speaker. They were as zealous in defence of their rights as soldiers at Bunker Hill ever were, and they claimed to stand in line with the Salem witches and Quakers hanged on Boston Common in respect of being exposed to the persecutions of Massachusetts, if this bill should pass. Mediums, said one of their spokesmen, are to Spiritualists what clergy are to religious denominations. Judge Emmons might be able to pass upon things pertaining to the Methodist Church, but what qualifications had he for passing upon spiritualistic communications, card-reading, and other manifestations of the spirits? Perhaps the HERALD will afford Judge Emmons space in its columns for an answer to this challenge to his competence. Mediums are required at funerals, they said, and it would be wrong to compel them to be licensed. Moreover, the best of them would never take out a license because they would regard it as an infringement upon their rights. No more intense spirit of opposition could have been aroused in a revolutionary gathering.

Personal Mention

Professor Borden P. Bowne writes from Lucknow, India, in a letter just received: "It is a matter for profound satisfaction to every serious person that there is such a manifest and sane renaissance of religious interest in the intellectual world. Philosophical criticism has made room for belief once more, and once more the spiritual nature of man is asserting its rights."

Regarding the new book on "World Organization," which has the written approval of such authorities on international affairs as Andrew D. White, the chairman of the United States delegation to the Hague Peace Conference in 1899, and Jacques Novicow, the Russian author, its publisher in behalf of the International Union, Edwin Ginn, of Boston, writes that the book seems to be "making a deep impression upon the public. We have more inquiries in regard to it than has been true of any other of the volumes in our international library since the publication of Bloch's 'Future of War.'"

Presidents Elliot of Harvard, Harris of Amherst, and Seelye of Smith, are all in opposition to the effort to tax the property of educational institutions which yields an income. The contest between the colleges and the assessors is more earnest this year than ever before for many years.

Rev. Dr. Arthur H. Smith, a missionary from North China, who is at home for a furlough, is in much demand to give the facts upon the Chinese situation, and he always makes a point in favor of Christian treatment of the Chinese. The course he advises is in contrast with what professional politicians seem to think is the proper course to pursue.

Henry Lewis Johnson, chairman of the billboard committee of the Massachusetts Civic League, will address the Twentieth Century Club, Wednesday evening, March 21, on the status of the billboard. All Boston has a gross illustration of what billboards can be in way of a public offence in the frightful example over the top of the row of houses on Park street, staring all the Common in the face, with no sense of shame.

Boston, March 5.

IGNORANTLY BUSY

THESE words were used recently in a public address by Dr. Arthur Smith of China in characterizing the activity of our American life. Men are at work with intense devotion to the purpose of their business and professional life. The amount of industry and activity expended by the American people every day is colossal. Even the idle rich are tremendously in earnest and ceaselessly busy attempting to stimulate their jaded senses by some new appeal.

In the midst of it all the man who knows the world intimately and widely finds us essentially ignorant the while we are intensely busy. Worst of all, the indictment is true. The consciousness slowest to awaken among us is the sense of our international kinship. Every one begins the constructive process of reducing his universe to order with the facts lying closest at hand, and works but slowly forward to the point where he consciously discovers himself a citizen of the world and the sustainer of universal relationships. "The big, blooming, buzzing confusion," which is the baby's universe, and out of which, by a severe process which ought to win our tremendous respect for the baby, he creates his world, must pass into the order where the big, buzzing confusion of the nations and the ages is reduced to harmony by the thinking man. This is the culmination of our reasoning power; and just so far as we fail to make constant progress into it, we remain ignorant, however busy we may seem to be. Dr. Smith is right in challenging us for being too busy to give time or strength to this exacting process of realizing our international obligations and relationships. There is something, indeed, in being busy which tends to keep us in the condition of narrowest vision and provincial interests. It need not be so, and must not, if we are to acquit ourselves before God as citizens of His kingdom. We are bound to the world by ties of essential kinship, and the Christian people must rise to the assertion of the pagan poet Terence when he declared that, because he was a man, nothing of human concern was foreign to himself.

APOSTOLIC GAINS

WE hear in conventions and meetings of every kind frequent references to the progress made in the days of the Apostles by the gospel to which they gave witness. Three thousand converts resulting from one sermon present a fact which startles us, accustomed as we are to what sometimes seems the meagre result of our plodding efforts. We long for the apostolic success.

The question arises immediately as to whether this apostolic gain was something unique in the history of the kingdom; or whether, if the essential conditions could be repeated, we might hope, also, for a repetition of their results. That the success of the earlier preaching was wholly unique, we cannot believe. Indeed, there have been times in the history of the church when results almost equally significant have been attained. The apostolic conditions were not meant to be isolated in the first Christian century.

We are in danger of forgetting that the apostolic success was the natural result of the apostolic gift of service. The only way in which those gains can be repeated is to repeat the apostolic experience. The personal glowing consciousness of union with the living Christ, the personal and unreserved readiness to bear witness to that experience, the personal possession of the individual by the spirit of Christ-like service in the whole range of life —

these are the conditions which must be realized before the apostolic gains are possible. We are striving after external results. Our bulky year-books and registers of church activity are all necessary and good in themselves. They do not, however, indicate the real goal of all religious endeavor. We seek to create and make permanent the apostolic experience in order that there may be, as a result, the apostolic success.

Reformer, Preacher, Christian *

THERE is, of course, nothing essentially new to be said about John Wesley. Yet fresh accounts of his remarkable career are continually appearing — and it is well that they should do so; for there are great multitudes who are not as familiar with that career as they might be, and each book issued finds a somewhat different class of readers, for whose particular taste it is especially adapted. This latest volume, noted below, seeks a wider audience than common. Professor Winchester, led to the study by the bicentennial celebration at Middletown, for which he prepared a paper three years ago, has now expanded that address into this book, endeavoring, as he states in the preface, to consider Wesley's work "without narrowing denominational bias," and to "emphasize certain important phases of his character that have often received comparatively little attention." The Professor writes mainly for "the general reader as well as the student of religious history," depicting Wesley "not merely as the Methodist, but as the man — a marked and striking personality, energetic, scholarly, alive to all moral, social, and political questions, and for some thirty years probably exerting a greater influence than any other man in England."

Nine compact chapters tell the oft-told story and draw the familiar portrait in a way to make a strong and life-like impression. They are written with enthusiasm for their subject, and full appreciation of his marvelous excellences, yet without fulsome eulogy and with an open eye for his limitations. Says the author:

"As a thinker, Wesley was the child of his age. He had all the eighteenth-century confidence in sense and reason. He always professed himself ready to abandon any position and disclaim any teaching that could not safely appeal to reason. Not infrequently in the Journal he expresses dissatisfaction with some members of his societies because their faith seems so unintelligent."

"He was a little too deferential to a syllogism. He forgot that on most matters of importance our conclusions are not the result of a single line of argument, but the resultant of many lines; nay, in many cases, cannot be decided exclusively by argument, but rather by sentiment or instinct."

"On historical and scientific questions he was liable to be the prey of the last plausibly reasoned book he had read."

"It was a worse fault in his thinking

that, in his liking for a good syllogism, he sometimes neglected to inquire very carefully what had been put into the premises of his syllogism. He was curious and inquisitive, but he had not in any high degree the gift of scientific observation. Nor did he reason from facts to laws and causes very correctly; his deduction was much better than his induction."

"He emphatically expressed his opinion that to give up witchcraft was in effect to give up the Bible — a dilemma that, I trust, we need not accept."

"Wesley was never a scholar in the modern, technical sense; he was not a man of profound attainments or of original research in any department of knowledge; but he never showed in himself or countenanced in his followers any of that narrow distrust of secular learning and letters too often characteristic of religious reformers."

"He was a scholar of the old school — a man of literary tastes, of broad outlook, and genuine culture. He wanted to know the best that had been thought and done in the world."

"He was not raised up to write books. He had not that union of imagination and passion, and that special gift of phrase which make writing literature. One of his books, however, is immortal" (his Journal).

Professor Winchester thinks that Wesley "was too much afraid of leisure. He would not allow himself any of those hours of quiet reflection, it may be merely of revery, when the mind lies open to the play of manifold suggestion." Whether this did, indeed, "narrow his habit of thought," may be a question. Some would say that his long, incessant journeys gave him sufficient time for quiet reflection. It is very certain, however, that his main strength was not so much in the line of thought as of action.

"He had the gift to achieve. To Wesley's keen, practical sagacity, driven by such quiet energy of will, nothing was impossible. His plan once formed, he was as steadfast as the sun and as sure as the seasons. He was never discouraged, never impatient at the slowness of results."

"This dominating will was joined with an almost absolutely unselfish benevolence. The combination is by no means usual."

"Ambition, in any bad sense, he had none. It was not power he wanted, but influence and opportunity."

"The deepest secret of his success was his faith in God. It was this, and the resulting confidence in the spiritual possibilities of humanity, that inspired his unflagging energy and lifted his life to the calm levels of heroism."

"His enormous power of work was due, not merely to his strict methodical habits, but still more to a temperament remark-

* THE LIFE OF JOHN WESLEY. By C. T. Winchester, Professor of English Literature in Wesleyan University. The Macmillan Co.: New York. Price, \$1.50.

ably steady and self-possessed. He never hurried; he never worried. He had no wearing anxieties."

"In manner he was a pattern of courteous dignity; dress, bearing, the very tone of his voice, bespoke a certain austere refinement."

"His power over vast audiences seemed to lie in his intense but quiet earnestness, and his intimate and sympathetic knowledge of the needs of his hearers."

"He was the most self-possessed of men. He had no moods, no unregulated impulses. He never let himself go. His life was a pattern of order and precision."

The author does full justice to Wesley's courtesy and courage, and to his splendid catholicity. His temper was not controversial.

"He never made the acceptance of his own opinions the test of a Christian life. He did not even attempt to impose his doctrines upon his own societies."

Wesley said repeatedly and most emphatically: "The distinguishing marks of a Methodist are not his opinions of any sort. Whoever imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair. Methodists think and let think." The Professor says:

"Religious history from the dawn of Christianity to the present day may be searched in vain to find another leader of equal prominence and equal positiveness of opinion who showed such genuine liberality as the great founder of Methodism."

He had no patience with fanaticism, called in those days "enthusiasm," but with enthusiasm in the modern sense he was filled in the highest degree.

"He was not a perfect man, and his followers then and since then have perhaps often idealized him. Yet, among religious reformers where is there a nobler figure, a pure example of a life hospitable to truth, fostering culture, yet subordinating all aspiration, directing all culture, to the unselfish service of humanity?"

He has strong claim to be styled the greatest man of his century. For though that century was rich in names which the world calls great, —

"Where among them all is the man whose motives were so pure, whose life was so unselfish, whose character was so spotless? And where among all is the man whose influence — social, moral, religious — was productive of such vast good and of so little evil, as that exerted by this plain man who exemplified himself, and taught thousands of his fellowmen to know, what the religion of Jesus Christ really means?"

We have deemed it best to let the book speak for itself in these somewhat copious extracts. These sentences sufficiently indicate the carefulness and thoroughness with which the work attempted has been done, the everyway sane and well-balanced estimate that has been formed, and also the clearness with which the ideas have been expressed. The volume will commend itself, we are quite certain, to a wide class of readers who have not, perhaps, hitherto taken much interest in the subject. In these handsomely printed pages, only 300 in number, they will find all that is really essential to a fair comprehension of this amazing man whose character and achievements shine out with greater splendor the more closely they are

examined. Here will be seen his private life and his public labors, his missionary experiences and his religious struggles, his relations with women and with politics, succinctly and impartially set forth, with good judgment and admirably chosen language. What more could be desired? Professor Winchester has added to his many previous laurels by the production. We heartily wish for it a very large circulation.

Another Field Agent

THE Rev. Theodore S. Henderson, D. D., of the New York East Conference, has been elected to the position of general field superintendent to represent throughout the church, without limitation of territory, the interests committed to the Commission on Evangelism by the last General Conference. Those who are intimately acquainted with his record and work say that he has also been one of the most successful evangelistic ministers in our church, serving as pastor in some of the most prominent churches in his Conference, where his evangelistic wisdom and zeal have found abundant illustration. Dr. Henderson has accepted the position offered him, and, with the approval and appointment of Bishop McCabe at the next session of the New York East Conference in April, he will enter actively upon the duties of general field superintendent. Wherever there are Annual Conference Commissions on Evangelism or other committees of representative organizations desiring the assistance of the committee, direct correspondence should be opened at once with Dr. Henderson, 110 Main Street, Stamford, Conn., and as far as possible such assistance will be rendered.

Professor George Coe "Quizzed"

PROFESSOR GEORGE A. COE, of Northwestern University, on last Thursday allowed himself to be "quizzed" in a very interesting way by students of the Boston University School of Theology. The first question considered was the test of a revelation. Professor Coe distinguished between the process and the content of revelation. The process of revelation may be assumed to be the same for all, in every age; but the content must always be brought to this test: Is it worthy of God? That is a revelation of God which actually meets the needs of the human soul. There is a fundamental hunger in the human heart which requires satisfaction, and which in turn becomes a standard for judging "the good" which offers itself in any form. The standard has grown through a long race consciousness. Every man carries in his heart the image of God, which is essentially a test, but also every man is the product of a past process of culture.

Professor Coe, referring to the phenomenon of conversion, dwelt on the fact that when a man is converted he is appealed to by new companionships, which he speedily forms. If a new interest can be created in a man's life, the new companionships will follow. The emphasis in cases of conversion is not on the associations of ideas, but on the new interest created when the emotions are stirred and fresh and higher inspirations are started.

Replying to a question from Professor Riehell as to the direct or specific activity of the Divine Mind in inspiration, Professor Coe stated very strongly that the preparation of the man is needed in order to inspiration, for an immoral man can teach us

very little of the truth of life; and also declared very emphatically his belief that God acts directly on the human soul. He did not hesitate to accept the conclusion that God is Himself just the cause of a man's associations of ideas. One of the most impressive things said by the speaker was this emphasis upon such a view of immanence as will allow for the direct access of God to the human spirit as the energizer and upholder of its life, which carried with it the practical corollary that (on the basis of the view stated) there is no alternative but that, if a man is not willing to be wholly consecrated to the Lord, he will be ready to admit that he is none of God's.

PERSONALS

— Mrs. W. J. Yates, wife of Professor Yates, of Gammon School of Theology, Atlanta, Ga., is recovering from a very serious illness.

— Mr. W. H. Chadwick, a member of the Wesleyan Association and a prominent official of Tremont St. Church, this city, and Mrs. Chadwick, traveling in the South, are now in Florida.

— Governor Pattison of Ohio, who has been very ill with nervous prostration, is, we are gratified to note, improving, and has not the slightest intention of resigning. So states his secretary.

— Our Providence District correspondent writes: "The lamented death of Chaplain Nutting removes a striking figure from the Conference. He was always beloved among us. To his very responsible position the Board of State Charities has elected Rev. Charles H. Ewer. Chaplain Ewer is remarkably qualified for the position."

— Rev. Louis M. Flocken, of Providence, R. I., writes under date of March 7: "Rev. F. H. Morgan has spent a day and a half with me at Washington Park. We had nine subscribers, including myself. We have increased the number to 42. He is coming back, for we want to make the number 50 before giving it up. He is all right. So is ZION'S HERALD. Now I think we shall lead the Providence churches."

— Dr. S. P. Craver, who has been on furlough in the United States for the past few months, sailed for Montevideo, Uruguay, his field of missionary labor, March 3, leaving New York on the steamship "Italian Prince." Dr. Craver has been of great value to the missionary cause during his stay in the United States by representing South America in the home churches.

— Miss Dorothy M. Richard, of Newport, Vt., sailed for Chile on the steamer "Finance," leaving New York, March 3. Miss Richard is a graduate of Mt. Holyoke College, class of '96. Within a year of her graduation she gave evidence of the sincerity of her purpose as a Student Volunteer for Foreign Missions by entering the work of the Methodist Mission in Concepcion, Chile. Miss Richard, therefore, is returning to a field in which she has already spent five years of her life.

— The death of Rev. Robert A. Sharp, of Kongju, Korea, was announced by cablegram to the Mission Rooms, March 6. Mr. Sharp had been in Korea only three years, having sailed from the United States, March 11, 1903. He was a native of Canada, was converted in childhood, and joined the Methodist Episcopal Church in 1897. Soon after his arrival in Korea, Mr. Sharp married Miss Alice J. Hammond, who had already spent two years on the field under the auspices of the Woman's Foreign Missionary Society. Their first missionary work together was carried on in Seoul in

connection with the Methodist College. At the close of the school year in 1904, Mr. Sharp took up the evangelistic work in Chung Cheung Province, one hundred miles from Seoul. Last year Kongju in that Province was made a mission centre, and Mr. and Mrs. Sharp were stationed there. The death of this enterprising young missionary, after a short illness with typhus, is recognized as a severe loss by the little band of Methodist missionaries in Korea. The cablegram announcing his death contained an urgent appeal for the immediate sending of missionary reinforcements.

— Bishop Goodsell is presiding this week over the New Jersey Conference at New Brunswick.

— Mr. John G. Woolley, after a campaign in Australia and other far eastern lands, expects to reach his homeland in April.

— Dr. Ira E. Chase, of Haverhill, has presented his old home on Winter Street to the Y. W. C. A. for their work, and they will take possession in May.

— Rev. Dr. Daniel Dorchester passed his 79th milestone on Sunday. He is in fairly comfortable health. He makes his home with his son, Mr. Chester O. Dorchester, at 32 Maxfield St., West Roxbury.

— Evangelist Hugh E. Smith and Rev. W. C. Wilson, of Los Angeles, Cal., sail this week from Boston on the "Romanic" of the White Star Line for an extended tour of Palestine.

— Secretary King, of the Church Extension Society, called at this office last week. He presented his cause on Sunday at Grace Church, Cambridge, in the morning, and at Winthrop St. Church, this city, in the evening.

— Miss Wallace, whom the Woman's Foreign Missionary Society is sending to Foochow, has been wired by Mrs. E. B. Stevens to wait in Japan till the conditions in China are less disturbed.

— Mr. Matthew Robson, president of the Wesleyan Association, has just returned from a three weeks' rest in the Southland. Accompanied by his wife and daughters, he visited Savannah, Palm Beach, St. Augustine, and other points of interest.

— The late Rev. J. W. Bennett, of Troy Conference, presented Rust University with thirty copies of the World's Best Literature. Rev. J. C. Russum and Rev. Dr. J. E. Metcalf, both of the Troy Conference, have also made very substantial gifts of books to the library of Rust University.

— The *Whittier Register*, of Whittier, Cal., in its issue of Feb. 9, devotes nearly a page to a report of the celebration of the eightieth birthday of Simeon Brownell. It was an event of unusual interest, showing the high esteem in which Mr. Brownell is held in the community.

— The *Western Christian Advocate* of last week says: "President Edwin H. Hughes, of De Pauw University, appeared before the Ministers' Meeting of Indianapolis the morning of Feb. 25 with a strong paper on 'Phillips Brooks the Preacher.'"

— We greatly regret to learn that Rev. Dr. Willis P. Odell, of First Church, Germantown, Pa., is suffering from a nervous breakdown, and is obliged to relinquish active work in the pastorate for a year. He has never recovered from the prostrating grief occasioned by the death of his wife.

— "Honest John" is the name by which Speaker Merrifield, of Williamsville, Vt., is called by those who know him best — and the title is fully deserved. The daily press (much to his discomfort, for he is

one of the most modest of men) is now engaged in writing him up for the lieutenant-governorship, and he is likely to be nominated. He is a steward in the Methodist Episcopal Church.

— Andrew Carnegie, estimated by some to be the richest man in the world, thus moralizes in a London newspaper: "Beyond a competence for old age, which need not be great and may be very small, wealth lessens rather than increases human happiness. Millionaires who laugh are rare."

— We fully agree with Rev. J. H. Jowett, who recently said, speaking of the reasons that existed for weariness in well-doing: "I believe that much weariness may be accounted for in a way not generally mentioned in the pulpit. I believe it is caused by sheer bodily fatigue. . . . And it seems to me that if some of us only went to bed a little earlier, and spent a few more quiet evenings by the fire, Christian work would gain much thereby."

— Dr. Newell Dwight Hillis writes: "For all ministers of Jesus Christ this is a ripe moment. Any minister who has not received anybody on profession of faith for a year had better sell half his books and buy a railroad ticket to Chicago to hear Dr. Gunsaulus preach in the Great Northern Theatre, or to New York and hear Dr. Goodell, or to Philadelphia and hear Dr. Torrey and Mr. Alexander. The field is white unto the harvest, but some of the laborers are out in the lane wondering why there is nothing to glean."

— A unique and interesting wedding took place in New Salem, Mass., recently, when Rev. George Whitaker, D. D., of Lowell, married three sisters — Misses Elvie, Harriet and Maude Paige — to the men of their choice, M. N. Doubleday, William Bullard, and H. C. Reed, in one ceremony at the home of their parents. This was the more interesting from the fact that in 1878 Dr. Whitaker married the parents. Rev. Arthur Wright, of North Prescott, assisted in the service and practically the whole town was present to rejoice and present best wishes to the happy couples.

— Rev. A. C. Willey, Ph. D., formerly of the Vermont Conference and stationed at St. Albans, was appointed to Franklinville, N. Y., in the Genesee Conference, in October. This change is taking on new life. For six weeks without outside help cottage prayer meetings supplemented by Sabbath school "decision days" and Sunday evening evangelistic services, have been held. Thus many shut-ins have been comforted and many stay-aways reclaimed. Forty one have joined the church and at least forty-three others have signified a determination to lead a Christian life.

— Tuesday night, Feb. 27, there was an attempt on the life of Rev. Paul Rader, State superintendent of the Anti-Saloon League, who is stirring up the liquor men all over the State by the vigorous campaign he is conducting in the interest of our present local option law and its enforcement. Two hirelings who followed him to Salem from Portland and ascertained his stopping place, watched until they saw him alone, and stopped him to inquire the way to the depot. While he was looking to get the direction, one struck him a terrific blow on the back of the head, saying, "Take that for your stool-pigeon work," and at the same instant the other stabbed him just over the heart with a long sharp knife. Only the books in the coat pocket and the leather card case with a number of personal cards in it, saved his life. The knife went through his overcoat with a paper in the side pocket, through the under coat and all the papers in his

left pocket, and stopped in the card case after cutting through the double leather case and through the first six cards in the

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Echoes from Nashville Convention

TO the inspiring strains of "Coronation" five thousand delegates and friends of the great cause of foreign missions assembled, Feb. 23, in the spacious Ryman Auditorium in Nashville, Tenn., for the Fifth International Convention of the Student Volunteer Movement. "All hail the power of Jesus' name!" was the keynote of all the sessions of that wonderful meeting, pentecostal in power and in promise. From every State and Territory of the Union, from the various provinces of Canada, and from the missionary fields throughout the world, came representatives to participate in the conferences and discussions of what has proved to be the greatest missionary convention held in America up to the present time — at any rate among young people. Perhaps there never has assembled in the South a more cosmopolitan audience. It was truly an ecumenical gathering, the ends of the earth being drawn together in a vast concourse of related interests and combined zeal.

On the stage, at the opening of the convention, were seated many of the most prominent figures in the Christian life and thought of the day. The great body of the audience was composed of youth, but among the speakers were many who have grown gray in the service of the Master on many a hard-fought missionary field. The battle of Nashville, in which the late General John M. Schofield gallantly figured, was nothing compared to the tremendous struggle against titanic forces of evil in hateful heathendom in which those veteran missionaries have been engaged. The convention hall was beautifully decorated with red, white and blue streamers, interspersed with the Stars and Stripes, while flags were displayed of many nations where missionary work is now going on. Bright and variegated college colors and emblems were everywhere in evidence. From the centre of the ceiling over the platform was suspended the flag of the Crusaders — a fitting inspiration to the modern crusaders who are proving themselves true knight errants of the Cross. As though to illustrate the more completely the cosmopolitan reach and aim of the movement, at the back of the platform and facing the audience was suspended a large map of the world, showing the progress of the work of evangelization thus far, and emphasizing with mute appeal the ancient yet ever new command of the Saviour: "Go ye into all the world and preach the gospel to every creature!"

Without useless preliminaries, believing — as all ardent young men do — that the way to begin is to begin, the convention got to work, stopping only for a hymn and a prayer. In a ringing address of thirty minutes John R. Moti, chairman of the executive committee and the administrative head of the movement, outlined the work of the convention — its purposes and its vast possibilities. Robert E. Spear followed with a vigorous appeal to the young people present to consecrate themselves personally to missionary service. Dr. George Robson, moderator of the United Free Church of Scotland, delivered a brief address on the subject, "The Presentation of Christ to all Mankind the Supreme Business of the Church," declaring that it has taken the churches of the Reformation nearly three centuries to learn that the church is the appointed organ of missionary enterprise, that the

essence of missionary enterprise is the presentation of Christ, that the scope of the missionary venture is coterminous with mankind, and that the supreme end to which all individual and congregational life must be adjusted is to set forth Jesus Christ.

Dr. Karl Fries spoke for the German universities, declaring that the year 1896 marked a new era in the missionary life of the universities of the Continent, owing to the quickening influence of the Student Volunteer Conference held that year in Liverpool. In the ten years since, more student volunteers have been enlisted in Germany than in the previous one hundred years. Dr. Fries found the *ultima ratio* of the greater zeal of Americans in foreign missionary work in the fact that Americans have more faith than have Christians on the Continent in the practicability of foreign evangelism. Wilhelm Gundert, of Germany, pointed out that the relatively slow advance of the missionary movement on the Continent is due to the great conservatism and traditionalism of Europe.

Significant and interesting in the extreme were the addresses by G. T. Manley, who spoke for the cultured and consecrated Church of England young men; by Miss Una M. Saunders, who represented the women students of Great Britain; by W. V. Helm, of Tokyo, who brought a gavel made from a tree grown on the home of Joseph H. Neesima and from wood taken from the famous 203 Metre Hill at Port Arthur; by the Protestant Episcopal Bishop Gallor of Tennessee, who emphasized Christianity as the only absolute religion; and by Miss Ellen M. Stone, who retold the always interesting story of her capture by the brigands. Among the most honored of the delegates and speakers were the visiting Bishops from the Methodist Episcopal Church, North and South. If many such thrilling conventions as that at Nashville continue to be held in America, perhaps the distinction, "North and South," will disappear alike from Methodism and Presbyterianism, now unfortunately divided geographically and artificially, though not fundamentally.

General Foster, himself an adept at diplomacy, made an address of weight on the theme, "The Importance of Christian Diplomacy." He alluded to the system of extraterritoriality which makes the governments where it is in force very restive, and which is more likely to result in hostility to missionaries than to any other class of foreigners. There may be a better way of procedure that will come some day, but meanwhile the extraterritoriality system necessarily throws diplomatic representatives and the missionaries closer together. Those relations have generally been friendly, and such expert workers as, for example, Dr. Morrison, Dr. Gutzlaff, Dr. Peter Parker, Dr. Bridgeman, Dr. S. Wells Williams, and Dr. W. A. P. Martin have been the indispensable support of the diplomats in their relations with the natives.

A feature of more than ordinary interest at the convention was the speech of J. A. Macdonald, editor-in-chief of the *Toronto Globe*, who as a Canadian Scotchman dealt ably and wittily with the question of the relation of the secular press to foreign missions. While the function of a newspaper, according to Mr. Macdonald, is to be a newspaper, the work of Christian missions in non-Christian lands can be made so important a story, as is ever carried by the cables. That which gives public interest and sensation to any news item from abroad is its broadly human features — its intimacy of touch with thought and life at

home, and its bearing on the fortunes of civilization abroad. Any missionary item that possesses these characteristics is worthy the attention of the world, and is just as good a "scoop" commercially as the doings of the diplomats, or the news which originates among traders, capitalists, or social nabobs.

It should never be forgotten — and the Nashville Convention took pains to see that it was not forgotten — that however widely foreign missions may swing through the world, the movement pivots on a home base. The entire time of Saturday's morning session was devoted to hearing powerful appeals in behalf of the work at home, the leading topic being, "The Success of the Foreign Missionary Campaign Dependent upon the Strength and Loyalty of the Home Base." Dr. James I. Vance spoke of "The Minister's Relation to the Foreign Missionary Movement;" Dr. Samuel B. Capen on "The Latent Resources of the Laymen;" T. P. Haggard on "The Educational Value of Missionary Literature;" Dr. John F. Goucher on "The Strategic Importance of the Student Volunteer Movement to the World's Evangelization;" and John W. Wood on "The Vital Relation of Intercessory Prayer to the Success of the Foreign Missionary Campaign."

The pulpit opportunities of Sunday were utilized to the utmost by well-known delegates to the convention, both clerical and lay. A meeting of exceptional interest was that held in Christ Church, attended by women students, which consisted largely of addresses by missionaries now on a furlough. But the interest of the whole convention culminated in a gathering held in the Auditorium in the afternoon of Sunday, when before thousands of delegates numbers of young men signed cards declaring their purpose to go to the foreign field as workers. Sir Algernon Coote and others made short and telling addresses, and momentous decisions were made, the significance of which only eternity can reveal.

A notable feature of the convention was the series of sub meetings held in various churches and halls, dealing with special departments of the one great work. An address of commanding interest was that delivered by Bishop Hartzell on the work in Africa. Conditions in India were carefully considered, special attention being called to the pitiable state of child widows. A panorama was presented on the crying needs of different lands; the dry-rot of Catholicism in Latin America was exposed; the great opportunities now offering in Japan were emphasized; and the critical state of affairs in China was discussed. To the needs of the work in various by-quarters of the world, such as East India, Egypt, Arabia, and the Soudan, and parts of South America, particular attention was called. Perhaps no better conception of the work of foreign missionaries was gained by any of the visitors than was afforded pictorially by the pictures, literature, relics and curios displayed in Watkins Hall. All day crowds of people streamed in and out of the place, filled with interest at the unique display. The exhibits were systematically arranged, while the pictures and literature, illustrated with electric slides, showed the operations of missionaries in numerous picturesque situations on the foreign field. A unique exhibit was a "missionary outfit," containing a cot, tent, and various necessities, displayed by a Chicago firm. The Bible exhibit, containing the Scriptures in 200 languages, also attracted much attention.

Taken all in all, the Nashville Convention was a grand meeting, and will leave a deep impress not only on the thought

and life of Nashville itself, but also on the whole of American life. The influences of the gathering will be carried back to Europe, to Asia, and to the remotest isles of the sea, quickening holy ambition and endeavor wherever in ever-broadening circles those inspirations go. The beloved Apostle of old said that he wrote unto young men because they were strong. The young men of America and of Europe are finding their strength, and consecrating it unreservedly and enthusiastically to the grandest cause in the world.

IN HIS PRESENCE

Newness of Life

Invocation

Our Father, the life of each day as it comes and goes tends to grow dreary and commonplace. We have felt the monotony of the dusty road and the ceaseless lifting at the same old burden. We seek refreshment. Show us the ceaseless currents of new life that stream from Thyself, and help us to draw from them newness of life this day!

Scripture

We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

ROMANS 6:4; 7:6.

Meditations

I — The Quality of Newness

It is not merely a new life, Paul says, that the Christian begins when he gives himself to the Saviour. It is a life that is marked by the perpetual quality of newness. A new life will soon lose its novelty. The "unremaining glory of things that soon are old" is one of the disappointing things with which we must reckon. This is not the genius of the Christian life, however. It is lived and enjoyed in the consciousness of its newness. Every day a new task; every morning a fresh inspiration; every hour a new grace.

II — God's Delightful Surprises

Reckon with the factor of surprise in your Christian life. It is a path toward the peak that we climb, where every turn reveals a new outlook and a fresh beauty. It is like home-coming for some glad anniversary when we find the old haunts awaiting us, but each one packed with a peculiar novelty. No, we would not have the surprise and the newness taken out of life by the fact that we know all that is coming; we would not if we could. The joy of discovery is too great, the sense of mystery is too dear, and the joy of learning the love that lies behind the Father's surprises is too sweet, for us to suffer its loss through the possession of perfect knowledge of the future.

Prayer

Heavenly Father, we confess that sometimes we have been rebels against Thy process by which the unknown way is veiled in darkness save only for the light that shines on the step immediately before us. We have complained at times because we could not find a chart for the unknown coast. Thou hast rebuked us by the light which Thou hast given, and the knowledge of reef and shoal that Thou hast granted when our need was really great. May the past teach us confidence. We thank Thee that we are to be discoverers and explorers. Each day shall bring its new duty and its new gift of grace; this we know. Help us, then, to trust Thee! We pray that we may enjoy the surprise of Thy suddenly disclosed benevolence this day, and come to the hour of rest and sleep with courage and the sense of victory about us.

Fishing For Souls

REV. THEODORE L. CUYLER, D. D.

JESUS CHRIST commissions His servants to be "fishers of men." A good motto for ministers and Christian people everywhere, anxious for largest results, lies in Christ's command to Peter on the shore of Galilee: "Launch out into the deep!" Peter's reply to his Master was that they had been toiling all night and had caught no fish; "nevertheless, Lord," he says, "at Thy word I will let down the net." He was despondent, but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's little smack toward the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a great multitude of fishes are enclosed that two boats are required to bring the abundant haul safely to land.

Here is a lesson for pastors, Sunday-school teachers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity; it often breaks the back of a weak Christian's courage. Failure ought to provoke a true Christian to fresh ardor, and new attempts to retrieve the losses of the past. Failure has a reason for it, and it ought to stir every honest heart to the solemn inquiry: Whose fault was it? God does not break His promises. His injunction is: Be not weary in your good work, for in due season ye shall reap, if ye faint not.

The first duty of faith is to make a new venture. Christ's command is to "launch out," and make the effort. I would not make too much of a word which originally had only a local and temporary intention; but that word "deep" has a great spiritual significance. There must be a deep down faith in our hearts, and a deep insatiate desire for the salvation of the souls with whom we labor. God grants to a fervent desire what He denies to a faint and feeble desire. "I will not let Thee go unless Thou bless me;" that is the temper of a Christian who is in dead earnest for a revival in his church, or for the conversion of the friend he or she is laboring with. Shallow interest, shallow feeling, shallow praying, catch no fish for the Master.

The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the besetting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must uproot the sin to make conversion thorough. My brother, you will need strong doctrine to do this. Phillips Brooks well said that "no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Preach all the doctrine your Bible gives you, and in love to the sinner's soul.

Fishing for souls is a personal work. It

is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a "professional" business, restricted to a few, and to be done in a set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a powerful and general revival does this. But conversions follow individual effort with individual hearts. A pastor often accomplishes as much by an hour of close friendly conversation as by an hour of public preaching. The Sunday school teacher can reach his or her scholars most effectually by a private visit, and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with love. No one is scolded to Christ, yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank, tender spirit and unmistakably prompted by affection. The real aim must be persuasion, that is, to persuade the sinner to let go his sin and

to lay hold of Jesus. He is wise that winneth souls.

Pastors, teachers and church members are too often reluctant to take hold of the "hard cases." Sometimes they are dismissed as past saving. The fish that bite readily are easily caught, but that inveterate Sabbath-breaker, or that hard drinker, or that open scoffor, are too often passed by as hopeless. That was not the fashion of Peter and his fellow-fishermen, nor should it be ours. The Almighty Spirit which subdued Saul of Tarsus will attend us if, with strong faith, we grapple with the most chronic cases of open impenitence. Sometimes these "hopeless cases" yield the soonest, far sooner than some decorous churchgoers who have become hardened under a thousand sermons and through many seasons of revival; and when a conspicuously irreligious person is converted, the effect upon the community is all the more powerful. One thing is certain, and that is that those Christians who, in their daily conduct, live nearest to Christ, will win the most converts to Him. Let us launch out into the deep, and let us remember that the secret of success on Galilee was that Jesus was on board the vessel.

Brooklyn, N. Y.

CALIFORNIA LETTER

"SAN JUAN."

THE report of the annual meeting of the Book Committee has been read with much interest in California. We are all rejoiced over the splendid showing of the profits of the book business and real estate investments, and correspondingly sorry over the old story of the losses in the newspaper business, and tired of the same old explanations of the same old thing. Unless we can credit the large amount of business of the publishing houses to the circulation of these papers, and thus justify them, why not come out frankly and say that we are unable, under the present system, which has had somewhat of a fair trial during the past fifty years, to publish religious papers at a profit? Then, if the church decides that it cannot afford to distribute papers as it does tracts, let the wisdom of the Book Committee be matched with a like amount of courage, and recommend a change of policy to the next General Conference. Years ago, when we were a "youngster" out in this "great missionary field," we occasionally used to hear some hard-headed ministers, with large hearts and wide experience, say that "the church was making a mistake in putting so much money into these papers year after year. Make them independent, free from ecclesiastical strings, and they would do all the good they are now doing, and would not cost the Book Concern a single dollar." Such talk always made us indignant, for we had been thoroughly trained by the reading of these journals as to what to say. But experience is a great teacher. It is the means by which we learn wisdom, but too often use courage. We are afraid that is about the present condition of the Book Committee on the subject of periodicals.

The prospect of a new building in San Francisco is very pleasing to Californians. We hope that the new location will be all that its friends anticipate. As to the fact that property in San Francisco is a good investment, no one acquainted with the city will doubt; but as to the value of the present site for the book business at the

present time, or for a number of years to come, there is considerable doubt. It is central so far as the city at large is concerned. While the lot is the best one in the entire block in which it is located, and is opposite the Hall of Records, there is not a single good building on that side of the street. However, we will hope that this will be the beginning of better things. As to the wisdom and righteousness of the investment here, there can be no question. It is due that the faith and sacrifice of the early pioneers who bought the first property and gave it to the church should be perpetuated in a fine building as a memorial.

Bishop and Mrs. Hamilton have returned from the Hawaiian Islands, after a delightful and profitable visit of almost three months. They return enthusiastic over the beauty of the islands and of the pleasures afforded there to the tourists. They are also highly pleased with the work of the church among the Orientals—Chinese, Japanese and Koreans. The Bishop organized the work into a Mission Conference. On Tuesday evening, Feb. 27, a very cordial "welcome home" reception was given to the Bishop and his family, at the Japanese and Korean Home in San Francisco, by the Methodists about the bay. Addresses were made by Rev. H. B. Johnson, D. D., superintendent of the Japanese work on the coast, Mrs. Laura Sims, of the Deaconess Board, and Rev. H. K. Hiroto, Japanese pastor. The Bishop and Mrs. Hamilton both responded, giving interesting accounts of their visit and of the work in the Mission. Mrs. C. A. Westenberg, president of the Conference Missionary Board, presided.

San Francisco is not a Protestant city. This fact was recently made plain by a canvass of all the houses of religious worship in the city by young men of the Young Men's Christian Association. With a population estimated at about 450,000, there were 86,278 persons who attended worship on a given Sunday. Of that number 53,000 attended the Roman Catholic Churches, and 32,500 attended all the Protestant

churches in the city. Of the entire number of attendants almost 27 000 were men, which is really not a bad showing when we consider the number of men engaged in work on the railroads and in other places, as compared with women. It may be of some interest to know that the Methodist Episcopal Churches of the city stand first in the number of attendants at the Protestant Churches, the total number being 6,530. The Presbyterians were a close second.

The missionary conventions held upon the Coast this winter were a decided success. While the weather conditions were not the best, yet a large number of young people were greatly interested in the systematic study of missions. The conventions began in Los Angeles, and were concluded in Seattle. The interest was a growing one. The enrollments in the classes were as follows: Los Angeles, 160; San Francisco, 218; Portland, 223; and Seattle, 315.

Many of the people in California are indignant over the speech, in the United States Senate, of the senior Senator from this State, Mr. Perkins, on the "Smoot case." His endeavor to cover over the real merits of the case by an appeal to religious prejudice was a silly thing. His seniority in the Senate seems to be really approaching the stage of senility. Even the San Francisco *Chronicle* has thoroughly denounced the speech as unworthy of the Senator, and the sentiment expressed by him as entirely inconsistent with the facts as brought out in the investigation. The San Francisco Methodist Preachers' Meeting, at its session held Monday, Feb. 26, passed strong resolutions condemning the Senator for his action and commending the *Chronicle* for its criticism.

This reminds "San Juan" that we have recently had on the Pacific Coast a very interesting speaker with a very profitable speech about the doings at the national capitol. It is Rev. O. R. Miller, a member of the New England Conference, and at the present time occupying the office of legislative superintendent of the National Temperance Society, with his headquarters at Washington. His work on the coast will bear good fruit. His address is full of facts and encouragement. Uncle Sam's mail sack which goes to Washington will have vastly more in it because of Mr. Miller's address, and members of Congress will surely hear from home more frequently in the future than they have in the past; and we trust that home influence will, as in other walks in life, prove beneficial to our representatives as well as to the country at large.

Plans are about consummated for the coming of the world famed evangelists, Torrey and Alexander, to San Francisco, next October. After the elaborate plans and conspicuous failure in securing Dr. Chapman and his co laborers for the city, the union Ministerial Association has been looking about for some providential help to secure a religious awakening. When it was learned that these eminently successful men were coming to the United States, steps were taken to secure them. The meetings seem to be now assured. A large pavilion, with a comfortable seating capacity of over seven thousand, centrally located, has been secured. The campaign will continue for a month or six weeks. There is great unanimity among all the churches of the city which are accustomed to unite in such work.

Dr. Homer C. Stuntz, superintendent of the work in the Philippine Islands, is in

California on account of his health. The ocean voyage home and a few weeks in this splendid climate have done a great deal for him; and while the doctors have cautioned him against working, up to the present time he has delivered a number of addresses in the interest of his work. Dr. Stuntz has a most interesting story to tell, and he knows how to tell it. Considering the condition of his health and the thorough organization of the work in the islands into a Mission Conference, it would seem that the most profitable thing to do with him is to turn him loose as an assistant missionary secretary.

W. H. Ives, a brother of the eminent and venerable Rev. B. I. Ives, D. D., of New York, who has made his home in California for a number of years with his daughter, died in San Francisco, Feb. 20. He was buried in Mount Olivet Cemetery, San Mateo County, Cal.

Rev. E. R. Dille, D. D., now serving his ninth year of his second pastorate at First Methodist Episcopal Church, Oakland, has notified his official board that he will ask for a change at the coming session of the Annual Conference in September. This is against the wishes of his board, but the Doctor is firm, and says that he has made up his mind that it is time to change. He leaves the church in excellent condition, financially and spiritually. He has served this church fourteen years. Dr. Dille is one of the most successful pastors on the coast, and the most influential man in the California Conference.

LETTER FROM PORTLAND, OREGON

"MICAWEER."

YES, the followers of John Wesley are fairly well fixed in Portland, with 16 English-speaking churches, 3 German, 2 Scandinavian, and 1 Japanese, besides the *Pacific Christian Advocate*, and a resident Bishop.

Rev. James Moore, appointed last Conference to Mt. Tabor Church, this city, is greatly pleasing the people in the pulpit and out of it. He seems not to have suffered in any wise after completing his education by a good experience on hard circuits, before coming to the city. The old method.

Rev. C. I. Wilson, D. D., pastor of Grace Methodist Church, Portland, has twice within a few months had his parsonage home burglarized while preaching in the church alongside, on Sunday evening. This seems to be a sort of tribute laid upon men who will have no wife or children about to take care of things when they are absent. Not a few comely maidens in these parts are secretly saying: "Served him right."

The policy of the Missionary Society in appropriating money for work in our large American cities is bringing good results here, where three or four most promising missions are maintained largely by the appropriation — missions which in a very few years will be vigorous churches, returning many times over what they cost, besides saving the people in the region where they are located. Strange that some good man did not think of this movement sooner!

Yes, ZION'S HERALD folks will greatly love our Oregon Bishop, David H. Moore, who is soon to hold Conference at Malden — discriminating, gentle as a woman, car-

rying his heart on his sleeve, and yet a furious fighter when pushed. On Sunday when he preaches, "ye that have tears prepare to shed them."

Rev. T. B. Ford, D. D., has had an urgent call to return South and take up our work in Texas. He declines, however, to respond to the call. His pastorate in Sunnyside Church, this city, is most prosperous, and cannot well be abandoned. This church, which is to entertain the next session of the Oregon Conference, was enlarged last year to accommodate the growing membership, and is again too small for the crowd. Dr. Ford is still a young man, with push and good management written in every line.

It is to be regretted that no general spirit of revival has prevailed in this rapidly growing city during the present winter. This may be accounted for in some measure by the Chapman meetings held here last spring, followed closely by F. B. Meyer, neither of whom strengthened the Methodist churches perceptibly, though the preaching of Rev. Henry Ostrom, D. D., a member of the Chapman force, made a lasting impression. Shall we not be compelled ultimately to come back to the old way of being pastor-evangelists ourselves?

Rev. John W. Miller, who came as a missionary to Oregon in 1860, died at the home of his son in this city one day last week, after a long period of suffering and senility. He was a man of plain attainments, simple manner, and singular devotion to the work to which he was called. His death leaves but one, Rev. John Flinn, of the old thundering legion, prophets in buckskin, who laid the foundations of Methodism in this mighty North west.

Rev. B. F. Rowland, the new presiding elder of Portland District, is winning golden opinions on every hand. Modest, earnest and industrious, he looks after every interest. Bishop McDowell, who appointed him, seemed to have fine insight, in a new Bishop, in adapting men to their most suitable fields. Seldom indeed have the appointments of the Oregon Conference given more general satisfaction.

A meteorite found some years ago in the hills eight miles south of Portland was sold, the other day, to the Smithsonian Institution for \$20,000. Its estimated weight is fifteen tons, making the price paid between sixty-five and seventy cents a pound. This meteorite is chiefly iron, and has proved a mystery ever since its discovery. It was placed on exhibition at the Lewis and Clark Fair last summer, where it attracted much interest. That it came from beyond the clouds there is no doubt, but there is a difference of opinion as to how it got here on the Willamette River. Some think it fell from the skies to the point where it was found, while others incline to the opinion that it was carried from some remote place in the north during the glacial period. In support of this latter theory it is pointed out that glacial marks are visible where the big meteorite was discovered. Its purchase by the Smithsonian Institution greatly adds to its interest.

It is no longer a secret that the effort of the churches in behalf of the Chinese in Portland, of whom there are several thousand, has not had the success once hoped for. The Presbyterians nearly twenty years ago brought home one of their best missionaries, Rev. W. S. Holt, to superin-

tend their work here, pouring into it money without stint; the United Brethren likewise bought valuable property, placing in charge one of their most experienced men; the Methodists also placed their work in the hands of Rev. Dr. Hausen, now of California, an accomplished scholar, able to preach fairly well in the Chinese language; the Baptists and Campbellites, not wishing to be in the rear, planned generously for the evangelization of the Chinese population of our city. Now all is changed. The white superintendents are eliminated, no church organization worthy the name has materialized, and things are reduced to a few, very few, transient Chinamen in a little rented room here and there, under the instruction of a bevy of youngish white girls, hired to teach the men to read and write with a view wholly or chiefly to their getting on better in business matters with the white population. Not a single Chinese church, as such, owns a dollar's worth of real property in Portland, while some of the denominations who invested most liberally in the beginning have withdrawn entirely from the field. Nearly all the others have discontinued their appropriations, save only the Missionary Society of the Methodist Episcopal Church, which continues to increase its allowance.

God's Church in Action

From Portland Express

AT the annual meeting of the Anti-Saloon League held in Indianapolis a few weeks since, Bishop Matthews, in the opening prayer, made use of the phrase, "God's church in action." Gov. J. Frank Hanly, of Indiana, in delivering the address of welcome to the delegates, took up this remark of the Bishop, and said: "I heard in the Bishop's prayer a few moments ago the phrase, 'God's church in action.' There is a sermon in it alone. 'God's church in action' under the leadership of these great Bishops, supported by the preachers of the great churches, supported by the strong church laity, has the power of execution it brings to the mind. What a splendid thing it is! 'God's church in action.'"

Here is a testimony to the power of the church, if it be not dead, from a man who is not a clergyman, who is a successful politician, and whose talents and capabilities as an executive officer are testified to as of a splendid order. Who tells the truth about the church, the man who finds that it is declining in its power, the man who smiles at the optimism and the hopefulness of the clergymen whom he regards as little less than hopelessly daft because they write that, despite the obstacles that are in their path, they are doing good, aggressive work, or the governor who eloquently describes what may be accomplished by the church in action? Who knows what the church may accomplish for good so well as they who are in the thick of the battle it is waging against what pretends to be the power of evil? What cannot the church do, even here in Maine, where it is pointed out as weak and on the decline? The pretended forces of evil would have us think that it is powerless. Let us see what it did in Ohio. We quote from Howard H. Russell, editor of the *Lincoln Magazine*, in a public address: "There has been some speculation and confusion as to Governor Herrick's defeat for re-election as governor of Ohio. The New York papers all reported it the defeat of Boss Cox, with the governor as an incidental sufferer. Secretary Taft was given credit for the result. Ex-Senator Chandler has charged Mr. Herrick's defeat to Senator Foraker. If you ask the men who did the voting, they will tell you it

was the federation of the churches. By the united activity of the churches, by the effective editorials of the religious papers, by the help of the church's womanhood in the Woman's Christian Temperance Union, the sentiment against the governor was increased, until among the Christians and moral people of the State it was unanimous and overwhelming." Here is testimony from one who was in the fight and knows whereof he speaks, of what "God's church in action" did in the Ohio campaign barely three months ago.

Is the church of Maine less active, less interested, less determined, than the church in Ohio? Is it true that a decline has begun in the East that has not yet reached the older part of the great West? We do not believe it. A campaign is coming on this year that will put the question to a practical test. One great political party proposes to go before the public as the champion of the open saloon in Maine. Agitation looking toward the agreement of the other party to that program is being made in one of the newspapers that has posed as an advocate of morality and temperance. A man who holds a position of responsibility in one of the temperance organizations has given public utterance to his advocacy of the cause the saloon is trying to force upon the people of the Pine Tree State. Political leaders are thinking about hedging, deserting the lofty stand they have so long maintained, and catering to the depravity which the saloon would put in the place of the New England conscience, which has been for so long a time proverbial. Where will the churches be when this battle opens? Will they need to be urged to enter the fray, and show to the world that the estimate of public opinion was wrong, that in virility and devotion to truth and principle the churches of Maine are as staunch as they have ever been? Will it be necessary to sound a second warning to them that the principles underlying their very existence are threatened, and that they are needed now to become actually a church militant? Will they hesitate to become what Governor Hanly so eloquently described, "a church in action?" Surely that will never be.

HOW TO COME TO CALIFORNIA

DR. CHARLES C. BRAGDON.

SO many New England people come annually to California, that it may not be out of place for one who has several times tried all the routes to and fro to give his idea of the best way to come and go in order to get the largest return for the time and money spent.

I once went to Egypt for a winter instead of coming to Southern California, and the deciding factor was the fact that three of us could get to Cairo and back for less money than it would cost us to make the California round trip. So it seems worth while to get the most out of the outlay.

By all means, come by the Boston & Albany to Chicago, and by the Santa Fé from Chicago—by the Boston & Albany because it is the best route from New England to Chicago, and by the Santa Fé from Chicago (1) because it is shorter; (2) because it serves better meals; (3) because it is one continuous road, and so one chances no missing of connections, as is possible where there are several roads involved; (4) because it is the only route by which one can reach the Grand Canyon of the Colorado, which should on no account be missed (Leave out Colorado and all its scenery; leave out Los Angeles, Pasadena, Coronado, Santa Barbara, and all this mighty and beautiful Southwest, which you come on purpose to enjoy; leave out San Francisco, the Yosemite, the Yellow-

stone, if you must, but don't leave out the Grand Canyon!—and the Santa Fé only gives access to it); (5) because by it you can get more and better sights than by any other route of our fast dying-out Indian population, their villages, dress, and quaint modes of life.

Plan to see these things coming. If you do not, you will have missed four-fifths of what you come for. Is it not to see new things, get new sensations, make acquaintance with parts of our country and life new to you? You don't come to ride in a Pullman, do you? If you do (and some tourists act as if that were their chief object), you might as well ride back and forth three days on the New York Central—you'd have as much comfort and pay less money.

Plan two weeks at least for the outward trip. Your ticket allows stop-overs anywhere west of the Missouri River. Stop a half day in Kansas City, and run over it by two or three lines of street cars. Stop a day at Albuquerque, and see the Indian School, the old Mexican town, and spend a half day at Isleta, an Indian city near by. Stop two days at Laguna, and drive with Bibb out to Acoma, the wonderful, staying one night there; one day at Adamana, and see the Petrified Forest (Oh, yes, I had forgotten—stop a day at Lamy, and go by branch road to Santa Fé and see the oldest city on the continent; two days would be better. This comes before Albuquerque); then stop three or four days at the Grand Canyon, and fill yourselves full of the greatest sight in the world! Two days can be made to do here, but it is worth four. Stop a half day at Needles, and plan to leave on the Limited early in the morning (the hotel is at the station, and they call you in time), so as to pass through the Mojave Desert and enter California in the daytime.

If you do as I have outlined, you will, on reaching Pasadena (which, not Los Angeles, is the place to stay in Southern California by all means), already have had the best trip of your life and seen enough to fill you with thought and delightful memories for all time. You will already have seen the best of our great Southwest and gotten many surprises as to what the United States is and has.

You will return via Coast Line, Del Monte, the Big Trees, Yosemite Park, Stanford University, San Francisco, Salt Lake City (stop two days, one of which should be Sunday), the Royal Gorge, the Canyon of the Arkansas (get this stretch in the day time), Denver and Omaha, all worth seeing.

One smaller advantage of these stops, by no means to be despised, is that you can so plan them as to pass through most of the country by daylight instead of losing half of it in the dark, as those must who foolishly come right through. There are three through trains daily, and you can plan to use either as convenient. Don't let folks who have come once or twice scare you by saying you will have trouble in getting sleeping berths. In the first place, you will want fewer berths, for you will go over most of the road in daytime, when a seat in a Pullman is as good as a berth. In the second place, I have stopped many times, as I have suggested, and I have never lacked Pullman accommodations. But you will agree with me that the outward part of your journey has been as ten to one compared with the return portion. You can reach Yellowstone Park from Ogden, if you want to, as well as to take the otherwise uninteresting Northern Pacific Railway for it; or, if you have plenty of time, go from San Francisco to Portland, Oregon, and Seattle, take Northern Pacific to the Yellowstone Park, thence down to Ogden for Salt Lake City.

You take a nine months' excursion

ticket from Chicago, and can make all these stops without extra expense. Why not do it? Why not get your money's worth and see things out here while you are about it?

Pasadena, Cal.

BEAUTY

REV. DUDLEY CHASE ABBOTT.

Beautiful hands are those that weave
Bright threads of joy in lives that grieve;
Beautiful feet are those that run
On errands of mercy from sun to sun;
Beautiful lips are those that speak
To comfort the mourner and hearten the weak;

Beautiful eyes are those that glow
With the light of a spirit pure as snow;
Beautiful faces are those that seem
With the very love of God to beam;
Beautiful forms are those that grace
With gentle service the lowliest place;
Beautiful lives are those that bear
For other lives their burden of care;
Beautiful souls are those that show
The spirit of Christ where'er they go.

Lisbon, Me.

TUSKEGEE NEGRO CONFERENCE, 1906

THE quaint words and strange, weird music of an old negro hymn, with its heaving rhythm and its wailing tune, opened the proceedings of the Fifteenth Annual Negro Conference at Tuskegee, Ala. The words ran like this:

"Give me that old-time religion,
That old-time religion,
That old-time religion,
It's good enough for me.
It was good for our fathers,
It was good for our fathers,
It's good enough for me."

The Conference was held in the basement of the academic buildings of the Tuskegee Normal and Industrial Institute, Feb. 21. As Booker T. Washington stepped to the platform shortly after 10 o'clock and asked some one to start a hymn, we heard, in the silence that fell upon the big assembly, first one lone voice, shrill and quavering, and then, at the next heave in the verse the melody rolled back with a deeper and heavier swell; a new heave and a new swell, and then, like the rush of an on-coming wave, the music broke in a surge that carried the whole assembly along with it.

When, fourteen years ago, Mr. Washington called together the farmers of the surrounding country for a conference at his school in regard to matters in which they were all interested, he adopted a plan of proceedings both familiar and natural to these simple, pious men and women—the plan, namely, of an "experience meeting." He asked the people to tell frankly and honestly something of the conditions in the part of the country from which they came. The meetings were held in the open air in those days, and the whole thing savored of the camp meeting. There was, however, this difference: Mr. Washington insisted that they should confine themselves to matters of fact, and when they had finished they were expected to answer questions. The enforcement of this rule has given the farmers a very wholesome fear of speaking in the Conference either in the way of praise or criticism unless they can give a good account of themselves. "I done been sit'n here fo' years, an' I ain't said nuthin', but I been buy a piece o' land this year, and now I goin' to have my say 'long wid dere'," said one of these farmers at the Conference this year.

One of the most interesting figures at this year's meeting was a farmer from Tallahassee, Fla. The name of this man is M. G. Gardiner, and he brought with him the reputation of being "the biggest negro in Leon County." Gardiner is one of those

men, of whom one is likely to meet two or three examples in these Conferences every year—men who, coming out of slavery into the new and bewildering world of freedom, have made their way, without education and without outside aid of any kind, by sheer force of character, until they have won the respect of the community in which they live.

"Leon County," said Gardiner, in making his report, "is a black county. You can go ten miles and never see a white man. Two-thirds of our people give mortgages. It seems as if the older people didn't take advantage of their opportunity to buy lands, and now, when the people have a real thirst for land, they can't get it. I began getting my land twenty years ago. I started on rented land with an ox and a plow. Then I had a chance to get forty acres. We talked it over, my wife and I, and we made up our minds we would go poor that year and buy that land. The Lord certainly was with us, for after two years I found I had \$1,100 in my pocket." Mr. Gardiner has today something like 500 acres, some of which, as he says, was appraised before the war at \$100 per acre. It is not worth that much now. In addition to this he owns \$2,000 worth of property in Tallahassee, and, he added, "My credit is good for \$3,000 at the bank."

It is an interesting comment on the situation of the masses of the negroes in the South that this man, who has come to be a man of great authority among the people of his own race, was wholly carried off his feet at what he saw and heard at Tuskegee.

"I have seen so much; it has brought such a startle to my mind," he said, in addressing the Conference, "that I don't know what to say." He was surprised to see the magnitude of the buildings of this negro school, but he was quite bewildered to see men of his own race, in so large a way, giving themselves to the improvement of their own people and to the up-building of the race as a whole. This was brought out when he was questioned rather sharply by other members of the Conference as to what he had done toward improving the conditions of the schools in his own neighborhood, which he had described as particularly bad. "I haven't done as much I should," he said, "nor as much as I intend to do when I get home." Mr. Gardiner went to his home in "Middle Florida" with a new sense of responsibility to his people, and a new inspiration to meet it.

Gabe Johnson, of Thomaston, Marengo County, is a well-to-do Black Belt farmer. The population where he lives is nearly in the ratio of four blacks to one white. Most of the people are mere wage hands. In the region of Thomaston there are only eight black farmers who own their own lands. They live in what Johnson described as box houses, two rooms, but the second room is generally a mere shed. Some of these people have ten and twelve children. The most interesting item in Gabe Johnson's report was his remarks about the preachers.

"Take them short preachers," he said, "Heap a times they tell the people you don't need no land. They say, 'You got a liv'n, an' you got Jesus, an' that's all yo' need.'"

"What do you mean by 'short' preachers?" asked some one in the audience.

"Preachers short on brains and short on morals," was the reply.

"Why does the preacher oppose the school?" asked some one else.

"Simply 'cause, when the teacher come there, he begins tear'n into the money that goes to the church. If the people build schoolhouses and supplement the teacher's salary, the preacher won't get so much. That's the trouble with our people out

in Marengo County. Why, sometimes the preachers don't even want the people to build a church."

It is part of the work of the Negro Conference to stimulate the people to rid themselves of their immoral preachers and to unite the churches to induce the people to take up the work of improving their moral and social conditions. This has been to a very large extent already achieved in some counties in different parts of the South. In these places the ministers have formed interdenominational organizations which have united the churches for the moral and social regeneration of the people.

Prof. P. W. Dawkins, principal of the Penn Normal and Industrial College on the island of St. Helena, off the coast of South Carolina, reported that every church in Beaufort County is accustomed to give one collection every year for the common schools. Of this collection, one fourth goes to the purchase of land and three-fourths to the school. Last year they built two schoolhouses and extended the school term in twenty-five schools.

In Macon County, where the Tuskegee Institute is situated, there are similar organizations of the ministers and of the teachers. There has been raised among the farmers of this county during the last six months something like \$2,500 for the benefit of public schools in the country districts. A larger portion of this has been raised through the medium of the churches, with the co-operation of teachers and ministers in the different communities.

THE GENESIS OF HIGHER CRITICISM

REV. W. W. EVERTS, D. D.

IN ZION'S HERALD for last week Dean Warren honors me with a review of my "Genesis of Higher Criticism." He draws up a "Genesis of Philosophy" to offset my argument, but he seems to have forgotten that there is no standard philosophy. The "Genesis of Astronomy" which the Dean presents supports my position. The progress of astronomy has been scientific from Copernicus down. Science demands, as the Dean says, that "facts should be observed before they are explained." "Higher Criticism" is unscientific because it explains facts before it observes them. It starts with Lessing's dictum that philosophy is superior to history as a source and standard of truth. Wolt, with his "Higher Criticism" of the Iliad, started with the false assumption of his master, Lessing, and applied a theory of his own to the great poem of Homer. He denied its unity, divided it into lays, and robbed Homer of his glory. He had a temporary triumph, but an ultimate defeat. In 1834, when Lachmann had become the advocate of the hypothesis of Wolt, and proclaimed that the Iliad was not as old as people supposed, Carl Graf heard Edward Reuss suggest timidly and tentatively that the books of Moses are not as old as people always supposed, are indeed later than the Prophets. This theory Wellhausen adopted. In doing so he followed the unscientific principle of Lessing that theory or philosophy is superior to history as a source and standard of truth. In doing so he violated the Dean's law that "facts should be observed before they are explained." The "Higher Critics," like Wolt, start with a theory—the theory that the prophets are older than the law. Then, as Wolt cut up the Iliad to adjust it to his theory, so the "Higher Critics" cut up the Pentateuch to adjust it to their theory. As Wolt met with defeat because he started with the false theory of Lessing, so Wellhausen must meet with defeat because he starts with the same theory. I would thank the Dean if he would suggest other arguments in support of my position.

Boston, Mass.

THE FAMILY DEPARTMENT

Light and Shadow

GEORGE BANCROFT GRIFFITH.

On the bare side of yonder hill
See the dark shadow resting still;
Its cause, the small cloud bright as light,
In the clear blue above the height.

'Tis thus with sorrow, cheerless here,
A shadow on some spot most dear;
Yet thrown from His brightness high above,
Reflected from God's smile of love!

Thoughts for the Thoughtful

Selections from REV. G. B. F. HALLOCK, D. D.

Use What You Have

What is that in thy hand, David? It is only a sling, a little weapon he had made for pleasure, or with which to keep the wolves away from the sheep. Yet with that sling he slew Goliath, whom the whole army of Israel dared not meet. Some of us have accomplishments we have never thought of more seriously than as a source of some slight pleasure to ourselves or to others. We can sing, or play an instrument, or draw, or paint a picture, or tell a story well. Have you ever thought of using your accomplishment for God? Or maybe it is some power you have gained in the more serious endeavors of your business or profession. Whatever the accomplishment, whatever the power you have developed or skill you have cultivated, why not use it for God? You have no idea how much it may result in, if you will only use it, as David used his sling, in the name of the Lord of Hosts.

Meditation

"Oh, how love I Thy law! It is my meditation all the day." — PSALM 119: 97.

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated the Bible through three times." This is precisely what the Psalmist had done; he had gone past reading into meditation. Like Luther, he "had shaken every tree in God's garden, and gathered fruit therefrom." The idea of meditation is "to get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy: "Meditate upon these things; give thyself wholly to them." David meditated on God's Word because he loved it, and he loved it the more because he meditated on it.

A Beautiful Prayer

"What time I am afraid, I will trust in Thee." PSALM 56: 3.
"In God I have put my trust; I will not fear." PSALM 56: 4.

The fishermen of Brittany, so we are told, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God! my boat is so small and Thy ocean is so wide." How touchingly beautiful the words and the thought! How wise and appropriate the prayer! Might not the same petition be uttered with the same directness by us every day of our lives? "Keep me, my God! my boat is so small" — I am so weak, so helpless, so easily carried by the winds and tossed by the waves; "and Thy ocean is so wide" — the perils are so many, the rocks so frequent, the currents of temptation so restless, the tides of evil so treacherous,

the icy mountains of disaster so threatening that, except Thou the Lord dost keep me, I must utterly perish. Keep me, my God, keep me! my boat is so small and Thy winds are so fierce, Thy waves are so high, Thy waters are so deep, Thy ocean is so wide, I am so buffeted about by sharp adversity, so driven before the storms of grief, so swept by the restless euroclydon of defeat. Keep me, my God, keep me!

"Hide me, O my Saviour! hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

God's Whispered Secrets

"The secret of the Lord is with them that fear Him; and He will show them His covenant." — PSALM 25: 14.

There is a beautiful figure of speech in this verse. The term rendered "secret" is, in the original Hebrew tongue, "a whisper." When a humble and teachable soul is near to God, He often tells it a secret. He whispers in the Christian's ear some sweet word of promise or love which no one else can hear — perhaps which no one else can understand. One of the secrets God makes known to His followers is the meaning and blessedness of heaven. The reason God is able to reveal this secret to those who live in close fellowship with Him is because heaven is something which begins to them here and now. It is the same heaven in both worlds. The only difference is one of degree. "Lay hold of eternal life." It is something for us to get hold of here and now. It is a thing of the future; but it is a thing of the present, too, and even the part of it which is future can be so realized and grasped by faith as to be partially enjoyed while we are in the flesh. It was said of an old Puritan: "Heaven was in him before he was in heaven." A devout Scotchman being asked if he ever expected to go to heaven, gave the quaint reply: "Why, mon, I live there." All the way to heaven is heaven begun to the Christian who walks near enough to God to hear the secrets He has to impart.

AN APOTHEOSIS OF WEDDED LOVE

REV. ARTHUR J. LOCKHART.

I HAVE read the Mrs. Browning number of the HERALD with highest pleasure and appreciation. In this age of experimental matrimony, of the parade of shallow hearts, of marital disgusts, outrages and infidelities, it is good to meditate on such a union of hearts and lives and tastes and talents and social and moral forces as those of Elizabeth Barrett and Robert Browning. We rejoice in their poetic possession, but more in their moral and spiritual possession. Here is an apotheosis of wedded love, the exaltation to the spheres of the incorrupt and

genuine passion of the sexes, the sublimation of that which in the Christian idea is sacramental, though in the common practice and acceptance the pure perennial fountain so often lapses into the septic pool. Compare "The Sonnets from the Portuguese" (one can scarcely forbear a smile at that irrelevant title), or,

"O lyric love, half angel and half bird,"

aye, all that the Brownings have written of their love, or about the principle of love, with the great body of the world's erotic poetry. How marked, how notable, the contrast! Their love, their married life, a manifestation, and the highest within our knowledge, of what such may be, of what men and women everywhere should aim and strive to make it! Is there anything in the records of love and grief more holy, more removed from our dust and the soiling touch of time, than Elizabeth Barrett's parting from her poet-lover, and Robert Browning's life-long constancy and reverential sorrow? It is like a death and parting scene in heaven, if such could be. Watch him, ye who rush unthinking to the altar, and then unfeeling to the bar of divorce! He stoops to kiss the spot where she stood in the little English church where they were married. That is the sweetly bitter sacramental wine of love, the substitute for the chalice of joy just a little farther on,

"Then thy breast,
O thou soul of my soul: I shall clasp thee again!"

Their vows were not, as the ritual says, "Till death do us part." Their vows were eternal. One is surprised at first to reflect that life and love began with them so many years ago, and that the Sappho of our time, the greatest of songful women, "Shakespeare's daughter," "Tennyson's sister" — or by whatever honorary terms she may be characterized — has so long been, in the mortal part, resting beneath the violets of Florence.

East Boothbay, Me.

Not in His Diary

"LET me read in your journal, father!" The elderly farmer, known far and wide for his generous habits, had kept a diary for over fifty years. The son, who was home on a vacation from his busy city life, looked over his father's shoulder and read the last entry.

"See here, father," he expostulated, "this won't do. You only put down half the truth. Here you've written that I helped you dig potatoes today, but you don't say a word about the barrel of potatoes you gave me to take home!"

"Well," said the old man, composedly, "they're your potatoes now. They don't belong in my diary."

The good farmer's long-continued habit of noting the favors received and keeping a modest silence with regard to the daily favors rendered had without doubt tended to make his whole life liberal, happy and wise. Daily he remembered the kindnesses done him, and was spurred on to help another in the day to come. Daily he forgot the kindnesses he himself had done, and began every new day with no long

account of his own good deeds on which to pride himself and rest content, but forgetful of what was past was ready to "press forward" toward the good things he still might have the chance to do.

The daily work of life is wonderfully simplified and enriched when we can thus set to one side the good we have tried to do and leave ourselves free to take pleasure in the "good measure" that others have given unto us. — *Wellspring.*

OUR LITTLE LIVES

O patient Christ! when long ago
O'er old Judea's rugged hills
Thy willing feet went to and fro,
To find and comfort human ills —
Did once Thy tender, earnest eyes
Look down the solemn centuries,
And see the smallness of our lives?
Their selfish efforts for the right,
Or cowardice that keeps from sin —
Content only to see the height
That nobler souls will toil to win!
Oh, shame! to think Thine eyes should see
The souls contented just to be —
The lives too small to take in Thee!
Lord, let this thought awake our shame,
That blessed shame that stings to life,
Rouse us to live for Thy dear name,
Arm us with courage for the strife.
O Christ! be patient with us still;
Dear Christ! remember Calvary's hill —
Our little lives with purpose fill!

— *Margaret Deland.*

MRS. RAYBURN'S VISIT

HILDA RICHMOND.

"MAMMA, who was the first king of Israel?" asked Hugh, looking up from his lesson paper and raising his voice above the rattle of the sewing machine.

Mrs. Rayburn paused slightly, and said, with a frown: "Don't you see how busy I am, Hugh? I can't be bothered when I'm sewing. You'll find the answer if you hunt through your Bible."

"Mrs. Anderson always helps Fred and Nellie with their lessons every Saturday evening," said Hugh, with a little sigh, turning to look through the lesson paper once more. "I guess that's the reason they always know everything Miss Mabel asks in Sunday-school."

"And they have such good times together," added Ruth. "Mrs. Anderson explains all the hard parts of the lesson, and they learn the Golden Text together every week. I wish we could do that."

"I suppose we could if you children didn't tear your clothes so," said Mrs. Rayburn, sharply. "It keeps me busy till late at night sewing for you," and she shook an elaborate white skirt tucked and ruffled almost to the waist. "It will take me till midnight to get this in shape for you to wear tomorrow, Ruth. I don't see how Mrs. Anderson has time for Sunday-school lessons unless her children are more careful than mine. Now don't speak to me again, for it confuses me in my work. As soon as you finish your studying run off to bed so the house will be perfectly quiet. Some other time when I'm not so busy we'll play that game I promised."

The studying was very soon finished, for the children could not find the answers to the hard questions, and the rattle of the machine was not pleasant while they

were trying to think. Mrs. Rayburn was too busy for the usual good-night kiss, so they very soberly went off upstairs to their neat little rooms to go to bed, though it was early in the evening.

"I don't think there's any use trying for the prize, do you, Hugh?" asked Ruth, as she slipped on her beautiful night-gown and cosy bedroom shoes. "We'll never be able to answer all the questions."

"I know that," said Hugh from his room where he was turning back the bed-clothes preparatory to getting in. "I'm not going to try any more."

"Hugh! Ruth!" called their mother from the hall. "Don't forget to take off your spreads and fold them neatly. They are too hard to wash and iron to allow them to get mussed needlessly."

"We have," the children called back, and presently the machine was swiftly whirling and the children asleep.

"Sister Grace wants me to visit her next week, but I don't like to take the children out of school," said Mrs. Rayburn to her husband that night when he came home late from his store and found her still at work. "I have not been there for a year, but I think I will have to wait till summer. I am very busy with my sewing now, and the house plants might freeze if I went away."

"We can get mother to stay with the children," said Mr. Rayburn, "and she will see to the plants. You really need rest and a change, for you are getting thin and pale. I think you sew too much. We'll get along somehow, so write to Grace that you'll be there."

"It costs so much to have a sewing woman that I feel we can't afford to hire the work done, John. I am afraid the children may get sick if I go away, or something happen."

But in the end Mr. Rayburn had his way, and his wife found herself in the comfortable home of her busy sister before the end of the next week, thoroughly enjoying her freedom from household cares. The four little Browns seemed no more trouble than her own children, though Ted and Eleanor were too small to go to school, and she watched to see why their mother seemed to take life so easy for all she never was idle.

"What handsome plants you have, Grace!" said Mrs. Rayburn, as she watered the fern and vase of blossoming geraniums one morning. "I should be ashamed to have you see mine, for they are spindling and yellow. I am afraid I don't always water them regularly, for I'm too busy."

"I only have three," said Mrs. Brown, "so it doesn't take long to attend to them. I will not take up the whole window space with plants, for the children need the sunshine as much as the flowers. I cannot spare the time, either, to snip off the dead leaves, so I only keep these three pretty ones."

"Now let me have some sort of sewing to do," said Mrs. Rayburn, as they settled themselves for a long talk in the afternoon. "Why don't you hemstitch those pillow slips? I'll draw the threads in a little while, and they will look so pretty."

"I know they are pretty," said Mrs. Brown, "but I think it is wasting time and strength to put so much hand-work

in sewing. We will sleep just as soundly if the hems are run on the machine, and the time can be used so much more profitably on other things. You may sew the buttons on this waist if you must work, though I think you should have a vacation from sewing."

"Do you darn stockings in the middle of the week?" asked Mrs. Rayburn, when her sister got out a basket overflowing with small hose that sadly needed heels and toes. "I never hope to get to that task till Saturday night, and sometimes not then."

"I never plan anything in the way of work for Saturday evening," said Mrs. Brown. "I like to spend that time helping the children with their Sunday-school lessons and getting them ready for the Sabbath. I could not enjoy my day of rest if I was worried and hurried till almost the beginning of Sunday, as some women are. We have a simple supper, and by eight o'clock the children are in bed, happy and content."

"Well, I don't see how you have time to go to Sunday-school with your babies. Do you have some one come in to stay with Ted and Eleanor?"

"I don't get a chance to go except once in a long time, but I belong to the Home Department," explained Mrs. Brown. "I keep my lesson leaf pinned up in the kitchen, and review the lessons while I am washing the dishes, or ironing. Our clothes are not so elaborate that I spoil anything by looking up occasionally, and I find it helps me wonderfully in the petty vexations of housekeeping to think of something else once in a while. I try to keep in touch with the Sunday-school, though I cannot go, and I enjoy it so much."

"I never have a chance to study my Bible," said her sister. "Last week one of the children asked me about the first king of Israel, and I couldn't tell. I think you must be a better manager than I am to have time for such things."

"Perhaps you have time for other things that I don't," said Mrs. Brown, quietly, and then the subject was dropped.

"I'm going to turn over a new leaf, John," said Mrs. Rayburn, when she was at home once more. "I'm going to give away most of my plants, and do less cooking and sewing. You have no idea how happy and healthy Grace is, for all she has four children to sew for and a larger house than we have. She has time to help her children with their Sunday-school lessons and read to them. Ned and Anna are far in advance of our children, though they are just as old. I don't mean they are farther advanced in their school work, but in general information. Just think of the time I have wasted on elaborate sewing and cooking!"

"I am very glad to hear you say that," said Mr. Rayburn. "I think we shall be just as happy without the extra frills and fancy cakes. As for the plants, I shall be glad to be able to see out of the windows once more. Your visit did you a great deal of good, didn't it?"

"Indeed it did, and it will do the whole family good. I really think I must have been blind for a number of years."

"What do you think, mamma?" cried

Hugh, two months later, as he proudly displayed a handsome book his teacher had given him. "I answered every question right, and won the prize. Miss Mabel gave a book to every scholar who was perfect in the review, and there were only four of us. I never could have done it if you hadn't helped me."

"I won a prize, too," said Ruth. "I am so glad you went to visit Aunt Grace, for we have been so happy since then."

"And I have a prize, too," said Mrs. Rayburn, kissing the eager little faces. "It is the joy of having a quiet life and the love of my dear children. I can see that your grades are better in school and you are healthier since we have simple food. I am going to persuade every mother to join the Home Department, if I can, to help herself and the Sunday-school, too. Whenever I get cross and tired and nervous again, I shall go to visit Aunt Grace, and see what is wrong."

"I wish more tired housekeepers had a sister to visit if it would do as much good as it did all of us for you to spend two weeks with Aunt Grace," said Mr. Rayburn. "I'm going to go to Sunday-school myself next Sunday, for I am not too old to learn, either."

THE OLD MUSICIAN

CHARLES FRANCIS GOUNOD, whose loss the musical world so deeply mourns, possessed a kind heart as well as the genius of a great composer. The following story told of him has the merit of being strictly true in every detail.

On Christmas evening, 1837, an old man with a stout stick walked slowly through the most fashionable quarter of Paris. His right arm pressed to his side an oblong object wrapped in a checkered cotton handkerchief. He was thinly clad, shivering and emaciated. He was buffeted about by the skurrying crowds, apparently at a loss which way to turn. He untied the checkered handkerchief and disclosed a violin and bow. He raised the instrument and started to play the instrumental strain, but the result was only harsh and inharmonious sounds. The street gamins chaffed him. With a sob he sank down upon the steps, resting the instrument upon his knees. "My God!" he cried, "I can no longer play."

Three young men came down the street, singing a tune then popular among the students of the Conservatoire de Musique. One of them accidentally knocked off his hat, and a second stumbled against his leg. The bareheaded old violinist rose proudly to his feet.

"Pardon, Monsieur," said the third man. "I hope we did not hurt you." The speaker picked up the old man's hat.

"No," was the bitter answer.

The young man saw the violin.

"You are a musician?"

"I was one." Two great tears trickled down the old man's cheeks.

"What is the matter? Are you ill?"

The old man faltered for a moment, then held out his hat to them.

"Give me a trifle for the love of God. I can no longer earn anything by my art. My fingers are stiff, and my daughter is dying of consumption and want."

Down in his pocket went each one of the trio. They were but poor students, and the result was only sixteen sous. This was the combined capital of the two. The third had only a cake of resin.

"This won't do," declared the one who had apologized for the accident. "We

want more than that to relieve our fellow-artist. A pull together will do it. You, Adolphe, take the violin and accompany Gustave, while I go around with the hat."

A ringing laugh was the answer.

They pulled their hats over their faces and turned up their coat-collars to avoid recognition. Adolphe took the violin from the old man's trembling hands. Gustave straightened out his shoulders. In another moment the first notes of the "Carnival de Venice" were floating out upon the night air. Such masterful music did not customarily come from the instruments of street players. Windows of the palatial houses flew up, and heads were thrust out of the openings. Strollers coming down the street stopped, and those who had gone on retraced their steps. Soon a good-sized crowd had gathered. Gustave sang the favorite cavatina from "La Dame Blanche" in a manner that held the audience spellbound. It rained money when the song was finished.

"One more tune," whispered the treasurer of the enterprise. "Bring out those bass notes of yours, Adolphe. I'll help you out with the baritone part, Gustave, my brave tenor. We'll finish up with the trio from 'Guillaume Tell.' And mind, now, we're singing for the honor of the Conservatoire, as well as for the sake of a brother artist."

The young men played and sang as probably they never played and sang in their after life. The most critical of the audience were enthralled.

Life came back to the old man. He grasped his stick, and adapting it as a baton, used it with the air of one having authority. He stood transfixed when they had done; his face lightened up, his eyes glistened.

The proceeds of the entertainment netted five hundred francs. Many of the wealthy listeners had thrown gold pieces into the old battered hat.

Then they gave him back his hat and its contents, and wrapped up the instrument in the old checkered handkerchief.

"Your names, your names," the old man gasped. "Give me your names that I may bless them on my death-bed."

"My name is Faith," said the first.

"And mine Hope," said the second.

"And mine Charity," said the treasurer of the enterprise.

"You do not know mine," continued the old man, regaining his voice. "Ah! I might have been an impostor, but I am not. My name is Chapuce. For ten years I directed the orchestra of the opera at Strasburg. It was I who led in 'Guillaume Tell.' Since I left my native Alsace misfortune has followed me. With this money my daughter and I can go to the country, and there she will regain her health, and I shall find a place to teach when she can no longer perform. You—all of you—will be truly great."

"Amen!" was the hearty response of the students, as they shook the good man's hand.

Despite their attempt at disguising, the young men had been recognized by one who afterward told the tale.

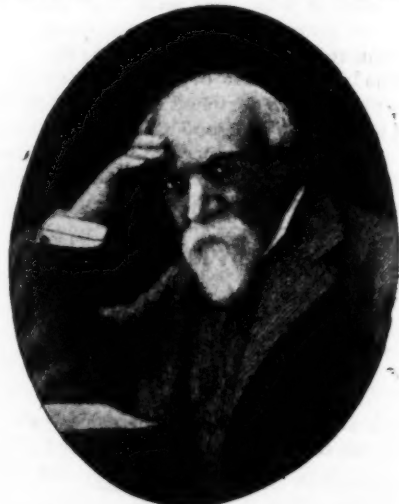
They were known to fame in after years as Gustave Roger, the great tenor; Adolphe Herman, the great violinist; and Charles Gounod, the great composer.

So the old man's prophecy was fulfilled. — *Exchange.*

— *Miss Ascum*: "Do you know, I often wonder why a ship has to weigh its anchor every time it leaves port." *Mr. Dumley*: "Why—er—the weight is constantly changing, you know, because of the—er—binnacles and things that accumulate on the anchor." — *Philadelphia Press.*

DAYS WITH BROWNING

Selections by ANNIE FISHER SMITH.



1812 — ROBERT BROWNING — 1889

March 12

Yet gifts should prove their use;
I own the Past profuse
Of power each side, perfection every turn:
Eyes, ears took in their dole,
Brain treasured up the whole;
Should not the heart beat once — "How
good to live and learn?"

— *Rabbi Ben Ezra.*

March 13

Once own the use of faith. I'll find you faith.
We're back on Christian ground. You call for
faith;

I show you doubt, to prove that faith exists.
The more of doubt, the stronger faith, I say,
If faith o'ercomes doubt. How I know it does?
By life and man's free will, God gave for that!
To mould life as we choose it, shows our choice;
That's our one act, the previous work's His own.

— *Bishop Blougram's Apology.*

March 14

It is faith,
The feeling that there's God, He reigns and
rules
Out of this low world.

— *The Ring and the Book.*

March 15

So, when spring comes
With sunshine back again like an old smile,
And the fresh waters and awakened birds
And budding woods await us, I shall be
Prepared, and we will question life once more,
Till its old sense shall come renewed by change,
Like some clear thought which harsh words
veiled before;
Feeling, God loves us, and that all which errs
is but a dream which death will dissipate.

— *Pauline.*

March 16

Aspire, break bounds! I say,
Endeavor to be good, and better still,
And best! Success is naught, endeavor's all.

— *Red Cotton Night Cap Country.*

March 17

Poor vaunt of life indeed,
Were man but formed to feed
On joy, to solely seek and find and feast;
Such feasting ended, then
As sure an end to men:
Iris care the crop full bird? Frets doubt
the maw-crammed beast?

— *Rabbi Ben Ezra.*

March 18

Let Spring come: why, a man salutes her thus:

Dance, yellows and whites and reds —
Lead your gay orgy, leaves, stalks, heads,
Astir with the wind in the tulip beds!

There's sunshine; scarcely a wind at all
Disturbs starved grass and daisies small
On a certain mound by a churchyard wall.

Daisies and grass be my heart's bedfellows
On the mound wind spares and sunshine mel-
lows:

Dance you, reds and whites and yellows!

— *Parleyings.*

BOYS AND GIRLS

LEFT ALONE

It's the loneliest house I ever saw,
This big gray house where I stay —
I don't call it livin' at all, at all —
Since my mother went away.

Four long weeks ago, an' it seems a year,
"Gone home," so the preacher said,
An' I ache in my breast with wantin' her,
An' my eyes are always red.

There's no one to go to when things go
wrong ;

She was always so safe and sure,
Why, not a trouble could tackle a boy
That she couldn't up an' cure.

"I'm too big to be kissed," I used to say,
But somehow I don't feel right,
Crawlin' into bed as still as a mouse —
Nobody sayin' good-night.

I tell you the very loneliest thing
In this great big world today
Is a boy of ten, whose heart is broke
'Cause his mother is gone away.

— Selected.

DOT'S BRAVE GUARDIAN

HELEN M. RICHARDSON.

DOT had on her night-gown, and sat curled up in her mother's lap. Don held his night-gown in his hand and sat kicking his heels against the bed-post.

"Don't want to go to bed!" he pouted; and as he spoke he gave the bed-post a kick.

"Come, Don, put on your night-gown. Dot will be asleep first, if you don't hurry," mamma repeated for the third time.

"Don't want to go to sleep when Dot does. She's a girl. Boys are braver 'n girls are," Don insisted.

"So you want to lie awake and guard your sister?" questioned mamma.

"Yes," declared Don, in a sturdy voice.

"All right! you shall do as you wish. But Dot is almost asleep, now. So get on your night-gown, for I shall put out the light when I leave you. You cannot possibly be brave in a light room."

Mamma glanced at the curly head upon her shoulder, kissed Dot's rosy cheek, and laid her in her little white bed. Then she sat down to wait for Don to undress.

He did it very slowly, every now and then looking sideways at Dot, fast asleep upon her pillow, and then giving an upward glance at his mother.

"I shall have to leave you to undress in the dark, Don, if you do not hurry," mamma said, as the little boy settled back against the bed-post. "Of course you would rather get into bed alone, and not be tucked in, as Dot was. Brave people do not need such care," she assured him.

Mamma walked quietly towards the door, and stood waiting to put out the light and go downstairs.

Don slowly climbed into bed, and as he did so something seemed to catch him in the throat which caused him to keep swallowing.

"Good-night," said mamma from the doorway.

"G-g-good-night!" stammered Don. That queer lump in his throat prevented him from speaking quite clearly.

Then the door closed, and Don was left alone with his little sleeping sister.

It was very dark — and very still — oh, very, very still! Don wondered if it was always so still when mamma left them, nights. The tears were creeping down his little white cheeks, and the choking in his throat made him almost gasp for breath.

"D-D-Dot! Y-y-you awake?" he sobbed, reaching a trembling hand over to Dot's bed.

Dot was breathing long, deep, even breaths. She did not appear to need any one to guard her.

Oh, how Don wished she was awake! Even a twin sister, awake, was better than one asleep, in such darkness.

He spoke a little louder: "D-D-Dot! D-D-Dot! Do wake up! I'm lonesome!" Then the lump in his throat broke forth into a loud cry for mamma.

The door opened at once, and mamma came in, bringing back the light; and Don, with his tear-stained cheek pressed close to hers, sobbed out:

"I'll undress w-w-w-hen Dot does, t-t-tomorrow night, mamma. I th-th-think you can be a g-g-g-ood deal braver in a d-d-dark room, when you are asleep."

Waltham, Mass.

FLOWER GROWING FOR YOUNG FOLKS

EMMA C. DOWD.

"**I** WISH we had flowers at our house," said a little girl, wistfully, as she watched a neighbor watering her plants.

This small flower-lover only echoed the longing of many other people, for almost everybody, big or little, delights in the blossoms that brighten up the home during the sombre winter months.

"How bare our sitting-room would look if it were not for the plants!" exclaimed a girl whose begonias and lemon trees were not only the admiration of her visitors, but helped to disguise the fact that the carpet was faded and the furniture worn and dingy.

It is a truth which all are not aware of, that few things can so easily transform a plain room into beauty as a few decorative and blooming plants.

"But I am too busy to care for them," many an overworked mother may well argue, for that it does take time to attend to their needs any successful flower-grower can testify.

But, granted that plants are really needed to brighten up the living-room, why not give them over to the children? Any girl of seven or eight years is not too young to take care of a geranium or a begonia or a canna or a little orange tree, or any other of the many easily-grown plants. Of course a little instruction will be needed at first, but children learn readily, and in a family where there are several girls, each one might have two or three plants of her own, and a windowful of brightness could thus be obtained at slight cost and with no additional labor to the mother. It often happens, too, that boys love flowers quite as well as their sisters, and would be glad to give a few minutes of each day for the sake of the blossoms that are pretty sure to come if the right plants are selected and suit-

able food and quarters are provided for them.

Isn't the plan worth trying?

Meriden, Conn.

A Little Girl with Two Faces

I HEARD a strange thing the other day! It was of a little girl who had two faces! When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash, and pretty little shoes, she expects her mother's friends will say: "What a little darling!" or, "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to she says: "Yes, ma'am," "No, ma'am," when she ought, and "Thank you," very sweetly when anything is given her.

But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then.

So, you see, this little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears at home alone with her mother.

I also know a little girl who has only one face, which is always sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble. — Selected.

Tom's Lesson

UNCLE JACK had taken Tom for a walk in the wood, and as they came through the grove Tom idly brought his stick down upon a family of ants that were busy carrying into the home some crumbs that had been left by a picnic party.

"I am sorry that the woodland newspaper will have to report a tragedy," said Uncle Jack, soberly. "They will have to say: 'While busy storing provisions in their home near Long Pond, the ant family was struck by a terrible tornado, and nearly every one perished. This was an excellent family, and was doing no harm. In the home were several little ones, who waited through the night for something to eat, but finding the house overturned and their parents missing, they strayed away into the wood and were lost. The cause of the tornado is unknown.'"

"Why, is it like that?" asked Tom, in surprise.

"Certainly. They have been at some pains to build that little house; see how ingenious they were in fashioning it! Now it is laid waste, and they must find a new spot. Some of the little ones are dead, too."

Tom looked down ruefully at the havoc he had made. "I know what will make them happy," he said. "I will leave this piece of nut cake from my lunch box, and they will eat that." He laid the cake down carefully, and was rewarded by seeing other ants swarm over it and carry bits to another place, where he thought they meant to build a new home.

"I think they will soon forget," he said. "Don't you?"

"Probably; but if they forget, I am sure you will not," said Uncle Jack. And Tom found that he never did. — KATHERINE HAYFORD, in *Youth's Companion*.

THE SUNDAY SCHOOL

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"Illustrative Lesson Notes."

Lesson XII --- March 25

TEMPERANCE LESSON

PROVERBS 23: 29-35.

THE BOOK OF PROVERBS. — Certain supercriptions (Prov. 1: 1; 10: 1; 25: 1) attribute to Solomon the authorship of the portions of the book to which they are affixed. The entire compilation comes from many sources. One considerable section consists of proverbs that were written out under King Hezekiah. Agur, the son of Jakeh, and a king named Lemuel are named as the authors of the last two chapters. As the Psalms of David, a collection of the noblest hymns of the Hebrews, are named after the chief of Hebrew hymnists, so the Proverbs of Solomon may be regarded as an anthology from the sayings of the sages of Israel, taking its name from him who was the chief. The book is divisible into eight different sections. Most of these have separate headings. This lesson belongs to the third section, which begins at Prov. 22: 17, and is introduced by the exhortation to "hear the words of the wise."

HOME READINGS. — Monday — (Mar. 19) Prov. 23: 29-35. Tuesday — Isa. 5: 11-17. Wednesday — Isa. 5: 18-25. Thursday — Amos 6: 1-7. Friday — Nah. 1: 3-10. Saturday — Matt. 24: 44-51. Sunday — Rom. 13: 7-14.

GOLDEN TEXT. — "At the last it biteth like a serpent, and stingeth like an adder." — Prov. 23: 32.

"At the last" — that is the test to which everything must finally come. Dishonesty, theft, may seem safe at the beginning; but after awhile, when the prison gate opens for the convict's coming, not to be opened for his departure for twenty years, Justice says to him, "In the beginning dishonesty seemed a light thing, but at the last it crushes like a python." At the beginning, in a boy's life an unclean thought and a word that causes him to blush may seem a very little thing; but the thoughts grow uncleaner and the words grow viler, and thoughts and words pass into the defilement of act; and after awhile manliness is gone, self-respect is destroyed, the shameful ceases to awaken shame, body and mind are putrid with corruption, and the man is dead while he yet lives. At the beginning lust may seem a joyous companion, but at the last it strikes its victim through with a dart. So it is with strong drink. At the beginning wine seems to have in it the spirit of all joy; its color is like the blood of the rose, its sparkle seems to carry the laughter and warmth of the vineyard slope, its taste is like unto nectar, and its effect is to warm the blood and gladden the heart. But by and by the playful servant becomes the iron master; the taste that at first was delighted and satisfied with delicate sips now burns with a thirst that cannot be quenched; the spirit of the wine cup is no longer that of joy, but of mocking demons; its burning poison sears the brain, hardens the heart, weakens the will, bestializes the body, inflames the passions, perverts the judgment, and destroys hope; and the man goes staggering toward his grave with the memory of a life wasted, reproached by a body he has debauched and destroyed, scourged by remorse, and filled with fear of the judgment that awaits him beyond the grave. "At the last it biteth like a serpent, and stingeth like an adder."

The Meaning Made Plain

I. *Intemperance versus Happiness* (Verses 29-32). — 29. Who hath woe? who hath sorrow? — To be literally translated, "To whom is Oh? to whom is Alas?" Who hath contentions? — Who is quarrelsome? Who hath babbling ["complaining"]? — Constant regrets. Who hath wounds without cause? — In the Revision the poetic form of the original is preserved. The third line of the original poetry is, Who hath redness [or "darkness"] of eyes? — Here are the sadly familiar phenomena of intoxication: regret for lost innocence and lost self-control; needless and inexcusable injuries, "the result of groundless differences;" and confusion of the vision and of other senses.

30. They that tarry long at the wine; they that go to seek ["out"] mixed wine. — Two lines in the Hebrew poetry. The word here used for wine, *yayin*, occurs one hundred and forty times in the text of the Old Testament. It seems to be the original of the English word "wine," passing through the Greek form *oinos* and the Latin form *vinum*. Other Hebrew words are elsewhere used for wines. One of them especially, *tiros*, serves in some passages to describe the freshly expressed and still unfermented grape juice, but *yayin* always means grape wine, fermented and matured. It was customary to dilute wine with two, or even three, parts of water to one of the beverage. To drink wine without dilution was regarded by the later Jews as indulgence to excess. "Mixed wine" was wine heightened in flavor and increased in strength by aromatic herbs and spices, for example, honey and pepper. "They who go to seek" are the frequenters of wine houses, which even in ancient Jerusalem were a civic curse.

31. Look not thou upon the wine, when it is red — that is, upon red wine; and nearly all Palestinian wines were red. When it giveth his color in the cup ["when it sparkleth in the cup"]. — "Color" is literally "eye," a hint at the fascination of intoxicants. When it moveth itself aright ["when it goeth down smoothly"]. — The warning is against the seduction of taste, and the connection with the next verse is close.

32. At the last it biteth like a serpent, and stingeth like an adder. — Two lines in the original. The meaning is that it stings painfully and fatally. It may also mean comprehensively; for there is no wound more immediately prevalent in its effects over all the functions than the bite of a poisonous snake, which at once affects the blood, the digestive organs, and the

mind. So is it with intoxicating liquors. Our delicate and composite physical nature, our intellect, and our soul are all destroyed by it. The precise species of snake here referred to as an adder is not known.

II. *Intemperance versus Usefulness*. (Verses 33-35). — 33. Thine eyes shall behold strange women ["strange things"]. — The meaning taken by the Revisers is that while the heart conceives and the mouth utters perversities the eyes behold perversities; and according to Miller the allusion is to delirium tremens. This understanding makes the phrase parallel to the last clause. What thine eyes shall see thine ["thy"] heart shall utter. The phrase "strange women" usually stands in the Bible for "foreign women," pagans who, as a class, had been imported into the country in the interest of heathenish practices, and among whom were to be found most of the enticers to the social evil.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast — in the original two lines. The word translated "mast" is of uncertain meaning. "The disturbed rest and perturbed thought occasioned by the motion of a ship at sea" furnish the figure. They well illustrate "the broken, unsound sleep of the reveler — his head whirling, his mind confused" (Toy).

35. They have stricken me, shalt thou say, and I was not sick ["hurt"]. — "Thou" is the drunken man. He is not wise enough to be silent. He is counting his "wounds without cause" and sees that he has been more severely injured than his feelings indicate. They have beaten me, and I felt it not. — The worst injuries of the drink habit are at the time of indulgence unconscious to him who indulges. When shall I awake? I will seek it yet again. — "The drunkard's experience teaches him nothing."

Nails for the Teacher's Hammer

1. *The material effects of the use of intoxicating drinks should be sufficient to deter men from forming the habit.* It is the enemy of material prosperity. "The drunkard and the glutton shall come to poverty" (verse 21). It is a habit in itself of wasteful extravagance, and it prompts to other wasteful habits. At the same time it impairs a man's ability to labor and produce wealth. It is recognized as beyond comparison the greatest enemy of the material prosperity of a nation. This is true because it is the enemy of the prosperity of individual men and women.

2. *The effects of strong drink on the body should deter men from its use.* It is the enemy of health. Insurance companies have demonstrated that it greatly shortens life. It brutalizes the body. The very appearance of a drunk-

Spring Medicine

The best is Hood's Sarsaparilla. It is the best because it does the most good.

While it makes the blood pure, fresh and lively, it tones the stomach to better digestion, creates an appetite, stimulates the kidneys and liver, gives new brain, nerve and digestive strength.

An unlimited list of cures—40,366 testimonials in 2 years—proves its merit.

SPECIAL.—To meet the wishes of those who prefer medicine in tablet form, we are now putting up Hood's Sarsaparilla in chocolate-coated tablets as well as in the usual liquid form. By reducing Hood's Sarsaparilla to a solid extract, we have retained in the tablets the curative properties of every medicinal ingredient. Sold by druggists or sent by mail. 100 doses one dollar. C. I. Hood Co., Lowell, Mass.



Mrs. W. A. Snowden, 103 Milton St., Dedham, Mass., says: "I want every sick woman to know the curing power of Hood's Sarsaparilla. After a long illness, I had milk leg and a dreadful sore which Hood's Sarsaparilla perfectly cured. This medicine purified my blood and invigorated my whole system."

and ought to be sufficient to prevent a young man beginning the habit of drink. The bloated face, the inflamed eyes, the unsteady gait, all advertise the evil bodily effects of inebriety. Physicians bear united testimony concerning the hurtful influence of alcohol upon all the organs of the body, and to the fact that the inebriate has much less chance for recovery from attacks of disease than the man of sober habits. If, therefore, one wishes to live as long as possible, and be as little subject as possible to sickness, he should abstain from intoxicating drinks.

8. *The effects of strong drink upon the mind should deter men from its use.* It is of the utmost importance that a man should have a sound mind. All of his faculties should act normally. He should have distinct perception and should be able to reason correctly. But inebriety disturbs the balance of the mental machinery. It acts most directly upon the brain, the seat of the mind's operation. The artificial stimulus which it imparts to the brain is followed by reactions, and mental powers shortly demand an increased stimulus and lose the capacity for spontaneous work. Not a few minds of great genius have passed into melancholy eclipse because of intemperance. A boy, therefore, who desires a successful life in the exercise of a well-developed and healthy mind should let strong drink alone.

4. *The moral effects of strong drink especially should deter men from its use.* One might make some other habit quite as expensive as the drink habit, and it might tend to poverty; and some other indulgences with certain people might be quite as injurious to health as the use of intoxicating drink. But the drink habit is a pre-eminent evil in that it is peculiarly hurtful in the higher ranges of man's life, to his mental and his moral natures, and most of all to the latter. The effect of intoxication is to excite the baser elements of the nature. It inflames the lowest passions. Other forms of vice associate drunkenness with them. Gambling and the social vice find in the saloon their chief supporter. Quarrelling, strife, violence, anger, and profanity are the common features of a drinking place. Drunkenness is the chief inciter to murder. It dulls the conscience and weakens the will and strengthens all the sensual impulses. It blinds the soul to spiritual things and weakens all the moral motives. The boy, therefore, who would grow up to a manhood of moral worthiness, preserving his own and others' respect, should abstain from the use of strong drink.

5. *The destructive effects of strong drink upon the home life should deter men from its use.* Nothing would be more crushing to a bride who is herself a true woman than the assurance that her husband would become a drunkard. She would know that a drunkard cannot make a happy home. The world is filled with homes which rum has wrecked. Drink destroys tenderness, leads to unfaithfulness, destroys affection, provokes to unkindness and cruelty, gives rise to dissensions and turns the heart away from the simple and wholesome happiness of the fireside. If a boy, therefore, hopes to grow to manhood and make for himself a happy home, he must shun, as the deadliest enemy of domestic joy, the wine cup.

Deaconess Aid Society

The March meeting of the Deaconess Aid Society of the New England Deaconess Association was a brisk, businesslike session, and a good deal of work was accomplished in its hour and a half duration. Mrs. F. A. Patterson, the president, occupied the chair, leading in devotions. Miss S. Gertrude Mayo, the recording secretary, read the minutes of the last meeting, and the report of the treasurer, Mrs. George B. Law, was read and accepted. Miss A. B. Slack, the corresponding secretary, read an interesting letter from the Deaconess Aid Circle. New vice-presidents chosen were: Mrs. C. W. Williams, of the Somerville District; Mrs. T. A. Hildreth, of Newton, in place of Mrs. R. S. Douglass; and Mrs. Charles O. Kepler, of the Boston District. The roll of the district presidents was called, and the reports rendered in reply indicated progress. Mrs. Herbert E. Noble reported that the sum total realized from the mite-boxes during the month was \$215.84.

Rev. George H. Spencer, of the Board of Managers of the Association, was present, and, at the request of the president, spoke upon the urgent need of special deaconess work at the

railroad stations. Mr. Spencer said that immigrants by steamship are pretty well looked after; but those who come to the city by rail need more care and protection. The Travelers' Aid has a visitor at the South Station, who will go on call to the North Station. The Y. W. C. A. also provides in this way for the needs of travelers; but neither attends regularly to the North Station. "I was interested," said the speaker, "in meeting a deaconess in this work at the station in Albany, N. Y., and I also know that similar work is done at Rochester, Buffalo, Cincinnati, and other places. It would be a most pleasant and helpful thing for you to know that one of your deaconesses was meeting and aiding travelers at the North Station in Boston. It would certainly assist the entire deaconess movement in New England."

The motion as made and seconded at the last meeting and laid on the table was ordered approved to the effect that, as soon as practicable, a deaconess be established at the North Station in Boston.

Other items of business at this meeting were the following: The resignation of Mrs. Decker from the *Deaconess Journal* agency was reported; the report of the Deaconess Helpers' work was read by Miss Mayo; Mrs. Robert Harding, of Everett, was appointed chairman of the committee for the organization of Deaconess Helpers, with Mrs. George Smith, of Malden Centre, and Mrs. M. W. Mann, of Medford, as assistants.

The Society has raised \$7,000 toward the support of the Hospital. At the Tuesday meeting it added to its good work by assuming the responsibility of furnishing the rooms in its ward at its own expense. The amount required, \$500, is to be raised by means of those wide-awake mite boxes.

Mr. Henry D. Degen, the treasurer of the Association, presented the architect's plan of the second floor of the new Hospital, and showed the location of the Society's ward on that floor. Discussion of the "Cycle of Time" system and report of the standing committee followed, the meeting concluding with a communication to the president from the East Maine Conference, showing how deaconess work is being agitated in that section. After adjournment there was a meeting of the vice presidents of the Society.

F. W. H.

B. U. School of Theology

Annual Report of Conference Visitors

The visitors to Boston University School of Theology, appointed by the Annual Conferences, made their visit this year on Feb. 27 and 28 while the usual work of the School was in progress. About one-half of the visitors are graduates of the school, while of the others some had never seen or entered the building. It is customary, and we trust may not prove unprofitable, for us to put on record briefly, for the benefit of the Methodist public, the impressions which we have received.

We are gratified that in the days gone by such a valuable and centrally located property was secured for this work. On an important residential street, in the heart of the city, it is a monument to the wisdom of the Methodism of the past, a credit and matter of congratulation for the present, and a prophecy of good results for the future. Boston itself, being a great commercial, intellectual, historical, and religious centre, offers many inducements to the theological student both as to study and self-support. Many are thus able to aid themselves financially, and numerous charges within an easy radius of the city are constantly being supplied by students from the School.

We would record our conviction that the management is alive to the best interests of the church. We find an emphasis laid in the class rooms on the essential truths taught by Christ and the practical work of winning souls for Him. There is also a disposition to meet the growing needs of our time by the addition of studies in sociology, theoretical and practical; in the study of the English Bible from the standpoint of the practical Christian worker; and in the psychology of religion. We are also glad to note that this school is abreast of the times in providing instruction in voice building and expression, Sunday-school teacher-training, and in devoting particular study to childhood in its relation to the kingdom of God and the church.

We join in the many congratulations that are being extended to this School on account of the election of Professor A. C. Knudson, Ph. D., to

the chair of Hebrew and Old Testament Exegesis, who begins his work with the School at its opening next fall. His coming to this chair in the early prime of life, with acknowledged ability and wide experience in teaching, augurs well for the future prospect of this department in our school.

In view of the fact that it is claimed that young men are not entering the ministry in as large numbers as formerly, we are interested to find that goodly numbers are still filling the halls and recitation-rooms here. It has been claimed, also, that the young men who are now entering the ministry are not as a class equal to those who are choosing other professions; but we have carefully scanned the appearance and personnel of the students, and find a noble class of young men who, we believe, will be a credit to the church in the days to come. Many of them, we learn, are young men who have already given up good positions or tempting offers in business lines to prepare themselves to preach the Gospel. In a commercial age, when good business offers are indeed tempting, such action shows that there is still "faith on earth," and also that the days of heroic sacrifice, while assuming a different phase, have not by any means altogether passed.

Our own impression of the worth of these young men and the good results of the teaching of the school are confirmed by the fact that all of the forty-four seniors who are ready to begin their ministerial work have places waiting for them, and the Dean assures us that he has applications from presiding elders for as many more. The fact that these graduates are often desired for the pulpits of other denominations shows the reputation of the school beyond the pale of our own Methodism for turning out men who are desirable preachers. The loyalty of the school to Methodism is evinced by the fact that graduates very rarely accept these tempting offers, choosing rather to accept smaller charges in their own denomination.

We are impressed with the spirit of earnestness with which these young men are pursuing their studies; with the fraternal and co-operative relations that are apparent between the students and their instructors; with the evident aim to make self-reliant men of those who study here, who shall be true intellectual and spiritual leaders of the people in the days to come. We also note the religious, reverent atmosphere that pervades the devotional meeting as well as the private life. We are glad, also, for the commanding personalities of the professors, since example is even more important than precept in its influence on the formation of character.

We would that our constituencies might come into closer touch with this great Theological School. Let them know it better; let them visit it when in actual operation. And may Boston School of Theology long live to bless our Methodism and hasten the coming of the kingdom of God!

ELLIOTT F. STUDLEY,
New England Southern Conference,
Secretary of Board.

The Editor

Explains How to Keep Up Mental and Physical Vigor

A New Jersey editor writes:

"A long indulgence in improper food brought on a condition of nervous dyspepsia, nearly three years ago, so severe that I had to quit work entirely. I put myself on a strict regimen of Grape Nuts food, with plenty of outdoor exercise, and in a few months found my stomach so far restored that the process of digestion gave me pleasure instead of distress.

"It also built up my strength so that I was able to resume my business, which is onerous, as I not only edit my own paper, but also do a great deal of 'outside' writing.

"I find that the Grape Nuts diet enables me to write with greater vigor than ever before and without the feeling of brain-fag with which I used to be troubled. As to bodily vigor—I can and do walk miles every day without fatigue—a few squares used to weary me before I began to live on Grape Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

OUR BOOK TABLE

THE AIMS OF RELIGIOUS EDUCATION. The Proceedings of the Fair Annual Convention of the Religious Education Association, Boston, February, 1905. Published at the Executive Office of the Association, 153 La Salle St., Chicago, Ill.

This book, in its 538 octavo pages, besides containing the minutes of the convention, the officers of the Association and the members of the Association, presents to the public no less than 123 carefully-prepared papers or addresses by men of high rank, among whom we notice Bishops Goodsell, McDowell and Lawrence, Presidents Hall, Faunce, King, Pritchett, Tucker, Harper, Hyde and Harris, Professors Coe, Sanders, Macdougall and Starbuck, Drs. McFarland, Hurlbut, Patton, Peloubet, Burr, Crothers, and great numbers of others too numerous to mention. The topics treated are also very varied, covering all phases of the general subject to which the Association is devoted. There is, of course, a great variety of merit in the papers. A larger proportion of them than one would expect fail to strike the reader as particularly valuable or original — fail to throw any particular light on the subject in hand; but there is, on the whole, a high average of ability displayed. The table of contents and the index is full, so that one can readily turn to whatever most interests him. We found the essay by President Perry, of Marietta College, on "The Decline in the Number of Students for the Ministry," exceedingly interesting. He shows the decline to be a very real one, and gives some reasons, among which are "the inadequate provision for the ministry, its small, pinching salaries, the uncertain chance for advance, early superannuation with no provision for old age." "In the ministry promotion does not at all depend upon faithful work, but upon certain personal and popular qualities, the essential value of which is at least questionable. In the ministry a man is called to give all his time and thought; and then to have his salary raised with difficulty, paid irregularly and with grudging, giving him the sense of being an object of charity. He has to beg for his pay and get little at that; he is a pauper all his life." "It emphasizes its small men as other professions do not." Both this writer and Prof. Williston Walker of Yale, who followed him, expressed the opinion that if the ministry is to attract the class of men it needs, in sufficient numbers, it must have from the churches better compensation and support, and fuller opportunities to preserve self-respect.

THE PROPHETS AND THE PROMISE. By Willis Judson Beecher, D. D., Professor of Hebrew in Auburn Theological Seminary. T. Y. Crowell & Co.: New York. Price, \$2, net.

These are, in substance, the lectures delivered on the Stone Foundation in Princeton Theological Seminary a few years ago. Hence it may be easily understood that they are extremely conservative. Indeed, the author candidly says in his preface: "My position is antagonistic to that of the men who attack the older tradition." The Promise referred to in the title-page is the Messianic promise given to Abraham, which the author follows through the Old and New Testaments. He accepts, in the main, the received ideas, with some slight modifications and restatements.

ROMANCES OF THE CALIFORNIA MISSION DAYS. By Elizabeth Gore Miller. Press of Lefavor-Tower Co.: Portland, Me. Price, 50 cents, paper.

This is entitled, very properly, "a book for the resident and a souvenir for the tourist." It is well illustrated with pictures of most of the old mission buildings, and contains twelve stories, drawn from the

legends, traditions, and narratives of the old days.

A LADY IN WAITING. By Charles Woodcock Savage. D. Appleton & Co.: New York. Price, \$1.50.

A story of the French Revolution. It is in the form of a diary by Julie de Chesnil, some time Lady in Waiting to Her Majesty, Queen Marie Antoinette. We are introduced to the life of the nobility on a great estate not a great way from Paris in the closing years of Louis XVI., just as the people are beginning in their desperation to show signs of revolt. Then we are taken to Paris and Versailles in the midst of the terrible storm of blood. Then the heroine makes her escape to America, and there we are shown New York, Philadelphia, Washington and Mt. Vernon in the days of the first President. Back again swings the scene to Paris, and the old chateau restored once more under Napoleon, to its rightful owners. All the scenes and transitions are well managed. A good specimen of the common historical novel which seems so easy to write now, but for which any new background seems very hard to find.

THE LONG ARM. By Samuel M. Gardenhire. Harper & Brothers: New York. Price, \$1.50.

Eight detective stories, very much in the style of Dr. Conan Doyle. In place of Sherlock Holmes we have Le Droit Connors, who performs the same marvelous feats of analysis and deduction and insight. Mysteries wholly baffling to the ordinary mind are skillfully and subtly unraveled. Virtue triumphs and vice is defeated in a very satisfactory manner.

THE GREAT PROMISES OF THE BIBLE. By Rev. Louis Albert Banks, D. D. Eaton & Mains: New York. Price, \$1.50.

The "Great Sinners," the "Great Saints," and the "Great Portraits" of the Bible have already been treated by this most prolific preacher. Now come the "Great Promises," some thirty in number. Dr. Banks' discourses seem to suit the popular taste amazingly well, as is seen by the scores of different volumes issued and the large sale. They are short, full of illustration, anecdote, and song, full also of plain, gospel truth, and sent out warm from the heart. When an arousing, full-voiced delivery is joined with them, it is no wonder that they do much execution among the large congregations that listen.

THE DAWN OF A TOMORROW. By Frances Hodgson Burnett. Charles Scribner's Sons: New York. Price, \$1.

We read this beautiful story with great admiration when it appeared lately in *Scribner's Magazine*, and have now read it all through again with unabated interest and profit. Not many stories will stand this test. Mrs. Burnett has given us a most helpful glimpse at some of the denizens of the lowest quarters of London, and incidentally — or is it mainly? — taught some strong religious lessons applicable to all classes. Here is a single sentence on which one might meditate long. Speaking of the face of Jinny Montaubyn, a low dance-hall singer, who had been wonderfully converted in the hospital, the writer says: "Its surface was swept clean of even the vaguest anticipation of anything not to be desired." She discovered, to her great amazement, that "there ain't a bit of 'arm in God a-mighty." When she wakes in the morning she says to herself: "Good things is goin' to come today — cheerful things." "God's fillin' the world, an' some of it's comin' to me. It's bein' sent, an' I'm goin' to meet it." "Speak, Lord, for Thy servant heareth," is her constant cry, and she finds that He really does hear, does wonderfully answer. The difference between really believing and merely thinking that we believe is indicated clearly, as well as the

deep blessing of the former. A good sermon is bound up in this brief fiction.

THE UNIVERSAL ELEMENTS OF THE CHRISTIAN RELIGION. By Charles Outburt Hall, D. D. F. H. Revell Co.: New York. Price, \$1.25.

These are the Cole Lectures for 1905, delivered before Vanderbilt University, and dedicated to the Bishops of the Methodist Episcopal Church, South. Like everything which President Hall produces, they are very strong and rich. The secondary title is, "An Attempt to Interpret Contemporary Religious Conditions." He tries, he says, "to discover the deeper tendency of the religious thinking of our time, wherein the critical movement, the modern view of the Bible, the declining interest in sectarianism, the increased cosmopolitanism, and the larger conceptions of world Christianization, are powerful elements." He expects that there will arise "an Oriental type of Christianity, wherein the common essence shall localize itself in terms of thought and modes of practice adapted to the Eastern conception of life," and that only in this way can we hope for the Christianization of the world. He thinks we have not yet reached the final form of Christianity, and that the East will have much to do in shaping it. He looks for a complete re-interpretation of Christian truth and the church of Christ, such as shall do away with old distinctions in the interest of new energy, and wiser use of resources. He is by no means clear, to our mind, as to what constitutes the content of the Common Essence which is to dominate the organization of the future on simpler, more primitive, more economical lines. He says "the essence of Christianity is contained not merely in the historical presentations of the Synoptists, whereby the humanity of Jesus is certified, but equally in the substance of the apostolic Christology which exalts Jesus Christ, crucified and risen, the Saviour of the world." He contends for "an ideal of the Christian Church constructed on lines larger and broader than any that have determined the churchly ideals of the past," something beyond the ideal embodied or symbolized by either Jerusalem, Constantinople, Rome, or Geneva. Just what this larger Church of Christ is to be, he does not pretend to say; no one as yet has had a full-orbed vision. About all he ventures to predict is that the East will have much to contribute to it; that the West must no longer assume to control; that the Anglo Saxon spirit needs chasten-

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ing, needs to learn respect for Oriental national aims and religious aspirations, needs to realize the democracy of nations. This accords with what the author repeatedly said in India in 1902, when delivering there the Barrows Lectures. Those lectures close with this striking prophecy: "In the day when the Vigor of the West and the Insight of the East shall be joined by a true union of hearts for the interpretation and practice of the faith of Jesus Christ, then, and not till then, shall the Unspeakable Gift of God be understood, appreciated, and expressed on earth."

THE DEVELOPMENT OF THE SUNDAY SCHOOL, 1780-1905. Published by the Executive Committee of the International S. S. Association: Boston. Price, \$1.

This is the official report of the Eleventh International Sunday school Convention, held at Toronto, June 23-27, 1905. The editorial committee preparing it are W. N. Hartshorn, of Boston, Dr. Geo. R. Merrill, of Minneapolis, and Marion Lawrence, of Toledo. It contains 736 large, handsome pages, abundantly illustrated with portraits and views, and yet is sold for 50 cents to those whose orders were recorded previous to publication. It is a marvel of cheapness as well as of excellence, containing 100 contributions, 300 illustrations, a list of the uniform lessons from 1872 to 1906, glimpses of the continent-wide work, sketches of State and Provincial Associations, notable addresses by Sunday-school leaders, and the Sunday school statistics of the world. It is an encyclopedia. If one in ten of the 150,000 Sunday schools of North America puts it in its library, and if one in a hundred of the 1,600,000 pastors, officers, and teachers that make up this Sunday-school host, buys the book, it will have sale enough to yield some profits probably even at this very low price. The World's Fifth S. S. Convention is to be at Rome in May of 1907. Already thousands are looking forward to it.

THE LESSON HANDBOOK 1906. By Henry H. Meyer.
THE SUPERINTENDENT'S HELPER 1906. By Jesse Lyman Hurlbut, D. D.
Eaton & Mains: New York. Price, 25 cents, net.

Both these little pocket volumes, well bound in leather, contain a concise treatment of the Sunday-school lessons for the entire year, with maps and other helps. The second one has some special features of particular use to the superintendent.

Very neatly printed at the press of Eaton & Mains, and every way worthy of preservation, is the address entitled, "The Minister of God," delivered by Rev. E. S. Tipple, Ph. D., D. D., at his installation as professor of practical theology in Drew Theological Seminary, Madison, N. J., last October.

Bishop Neely's new book on John Wesley — JUAN WESLEY, EL GRAN REFORMADOR RELIGIOSO — which, in English, means "John Wesley, the Great Religious Reformer," has been printed in Spanish by the Methodist Book Concern in New York. Dr. Thomas B. Wood, of Lima, Peru, thus writes to a young Spanish preacher: "The work of Bishop Neely on John Wesley, which I loaned you for perusal, deserves your closest study. In Spanish there does not exist any other source of light comparable with it for showing up the splendid figure of the grandest reformer that the Anglo-Saxon race has had, whose reform involves the secret of the pre-eminence of that race. Moreover, you will find in that work a condensed statement of the characteristic points of the reform mentioned, clear, brief, simple, concrete, and adapted to the present needs of the Latin peoples. The Spanish world owes thanks to Bishop Neely for his work on the great English

reformer." Rev. P. A. Rodriguez, Spanish editor of the Methodist Episcopal Church, South, speaks of it as "a fine and timely book," and congratulates the author "for having condensed so much in such a small book. It is certainly new in Spanish, and very interesting." The work may be secured from the Methodist Book Concern, or from the author.

Magazines

— In *Scribner's* for March we have as an opening article, "The Flowing Road," by Henry Norman, M. P., in which he describes an automobile holiday journey of 1,300 miles, through five European countries, across twelve frontiers, and over five Alpine passes, which he calls a "perfect holiday." Closely following is "A Day with the Round Up," by N. C. Wyeth, brilliantly illustrated in high colors by the author. K. S. Nadal furnishes "Some Impressions of Lincoln;" and there are several good stories. (Charles Scribner's Sons: New York.)

— The novelette in *Lippincott's* for March is, "A Social Privater," by Francis Willing Wharton. Seven poems and eight stories, together with "Personal Recollections of Jean Ingelow," by S. B. Stuart, make up the rest of the number. (J. B. Lippincott Company: Philadelphia.)

— The *Popular Science Monthly* for March has articles on "The Physiography of the Adirondacks," "The Jewsharp," "Geological History of Cockroaches," "Urban and Rural Life," "Submarine Navigation." Prof. Edwin G. Dexter, of the University of Illinois, writes in defence of football, and claims that the newspapers have greatly exaggerated the amount of injury received by the players in the game. (Science Press: New York.)

— The special features of the *American Monthly Review of Reviews* for March are a character sketch of King Christian of Denmark, by Edwin Bjorkman; an outline of the purposes and methods, with some account of the personnel, of the Imperial Chinese Special Mission, which has just visited this country, by Prof. J. W. Jenks; the story of the rapid development of the children's court as an institution in American city life, by Frances Maule Bjorkman; an account of the recent and little-known attempt to provide housing accommodations in Paris for large families, with striking illustrations; "The Pay of Our Soldiers as Affecting Desertion and Re-enlistment," by Captain E. Anderson, U. S. A.; "Some Methods Regulating Immigration," by Robert DeC. Ward. "The Progress of the World," the opening editorial department of the magazine, deals with the important news developments of the month, at home and abroad. (Review of Reviews Co.: New York.)

— The March number of the *Arena* has an article on "Economy," by Stuyvesant Fish, president of the Illinois Central Railroad, calling attention to the lack of economy in household, State, and corporate management. Under the latter heading he especially emphasizes the evil of the dummy director, showing that 92 gentlemen who are supposed to direct the affairs of the three big life insurance companies hold 1,489 directorships in corporations, from which it is evident what a farce their work is, and how entirely matters are left with a few bosses. The editor contends, in lengthy footnotes, that Mr. Fish has in no way touched the real troubles in Wall Street, or suggested remedies in any way adequate for the admitted evils. (Albert Brandt: 5 Park Square, Boston.)

— The March *Everybody's* opens with a fine description of "Marshall Field, a Great Mercantile Genius." Charles Edward Russell continues his illuminating discussion of government control in railroads, citing the experiences of Italy, France, Ireland, and England. Thomas W. Lawson, under the startling title, "The Black Flag on the Big Three," issues a fiery philippic against the corrupt management of the New York insurance companies, declaring that the recent investigation only touched the edges of the sore, that Mr. Hughes was prevented from probing very deeply, that the same powers which have done the harm are still in control, and are straining every nerve to perpetuate that control. He has good hope of ousting them in the spring at the an-

nual elections. (Ridgway-Thayer Co.: Union Square, New York.)

— Two articles of kindred interest in the *March Century* are Sylvester Baxter's plea for "Art in the Street" and Charles de Kay's description of "The New New York Custom-house." In the evolution of this great building architects and sculptors are working to secure the maximum of utility and beauty. The numerous pictures seem to prove that civic art has made a long step ahead — the civic art having for its chief end to make utility the vehicle of beauty, which Mr. Baxter urges in his article on "Art in the Street." Recent death touches pathetically two features of this number — the first of William Sharp's "Route Notes in Sicily," and Joseph Bucklin Bishop's memories of his friendship with John Hay. In this Mr. Bishop reveals sympathetically something of the qualities that made John Hay so loved and honored by all whose lives touched his. Some of the last work William Sharp did was this record of the island where he lately passed away. An enlightening sketch is a brief contribution on "The Jews in Roumania," by Carmen Sylva, as she is known to letters, while in her proper person she is Roumania's charming queen. (Century Company: New York.)

— *Pearson's* for March describes "Historic Weddings at the White House;" begins a novel called "The Plow Woman," by Eleanor Gales; gives the "Story of Maryland," fully illustrated; and has the usual line of entertaining tales. It gives, also, a life story by Maud Ballington Booth, who details the experiences of one of her prison friends, Alexander Snelby, well worth reading. (Pearson Publishing Company: New York.)

— The *Garden Magazine* for March is devoted mainly to topics connected with starting the spring work, such as "Gaining Time with Hotbeds and Cold-frames," "Making a Water Garden," "Fertilizing the Soil," "Potatoes in Eight Weeks," "Seven Delights of March," etc. It is an invaluable aid to the cultivator of fruits and flowers. (Doubleday, Page & Co.: New York.)

— *Out West* for February is an Arizona Number, being given up almost completely to exploiting and illustrating that Territory. (Out West: Los Angeles, Cal.)

— The *American Antiquarian and Oriental Journal* for January and February shows for a frontispiece the "Walls and Streets in the City of Damascus." Among the articles are: "The History of the Antediluvian World," by Dr. Stephen D. Peet, the editor; the "Palestine Exploration Fund," "Ancient Egypt in Europe," "Hebrew Anthropology," "The Monuments and the Fall of Samaria," and the "Oldest Known Human Body." This last is a mummy in the Egyptian gallery of the British Museum, considered to be about eight thousand years old. (American Antiquarian: 438 East 57th St., Chicago, Ill.)

— The *Contemporary Review* for February opens with a discussion of the rival navies of England, France, and Germany, in which the writer deprecates the senseless and enormous waste of money which is being laid out on these ever-increasing naval armaments. Dr. Dillon writes luminously on Russian affairs. There is a very good article on "Nervous Break-down," by Dr. Guthrie Rankin, in which he tries to arouse the British nation to a sense of the peril it is in from the increasing prevalence of neurosis and neurasthenia — "a national calamity which bids fair to rob our descendants of many of those qualities which have done much to make this empire what it is." (Leonard Scott Publication Company: New York.)

— The February number of the *Nineteenth Century and After* contains no less than fourteen articles on a great variety of topics, among them: "Church and State in Russia," "The Native and the White in South Africa," "The Decline of the Birth-rate," "John Burns," the "Centenary of Pitt," and the "Reading of the Modern Girl." As to the latter, thorough investigation reveals a most lamentable state of things, for which the writer holds both the parents and the schools to be in large measure to blame. The change, the writer says, is not toward the vicious, but towards a lower level of literary art, the standard novels being neglected in favor of stories by tenth-rate writers and magazines of all kinds. (Leonard Scott Publication Co.: New York.)

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

ARRANGEMENTS for the New England Conference League anniversary include addresses by Field Secretary William B. Oliver and Rev. David G. Downey, D. D., pastor of St. John's Church, Brooklyn, N. Y. Rev. Fred M. Estes, pastor of Holyoke Highlands Church, will preside.

Rev. Dillon Bronson, D. D., pastor of St. Mark's Church, Brookline, was a recent preacher in the "Epworth Herald Pulpit," a series of sermons that the *Herald* is publishing from prominent young preachers. Dr. Bronson has for his subject: "The Church, which is His Body." The sermon is interesting throughout.

Rev. A. T. Kempton, of Fitchburg, gave his interesting illustrated lecture, "His watha," for Wagner Chapter, Grace Church, Cambridge, Feb. 22. Mr. Kempton has an excellent series of stereopticon views.

The 63d bi-monthly meeting of West Boston Circuit was held Wednesday evening, Feb. 21, with the League at Egleston Square. During the hour before the opening of the meeting the home chapter served refreshments. A praise service and business meeting occupied the first half of the evening. Rev. Arthur Page Sharp, Ph. D., of Baker Memorial, read the Scripture lesson and offered prayer. Rev. George H. Spencer, of First Church, Everett, president of the First District, gave the address, taking for his subject: "Epworth Leaguers as Disciples." Very clearly did he set forth Christ as the Teacher, and constantly laid emphasis on the fact that the spirit is back of all appearance, and on the other fact that all the differing parts of life are not unrelated fragments, but parts of a complete and harmonious whole. He strongly urged all Leaguers to become disciples in spirit and in truth.

Another Letter. — Rev. F. M. Estes, pastor of Highlands Church, Holyoke, writes: "The value of the Epworth League devotional service is largely determined by three factors, viz., its purpose, its quality, and its adaptation to local conditions. If the object of the League service is to lead young people to Christ and build up believers in Christ, and this end is steadfastly pursued, then that service is worthy of a place in the church calendar. Such a service should be one of real excellence; yet even a service dominated by such a worthy purpose may be injured, possibly ruined, by indifferent or unworthy leaders. The element of personality has much to do with the success of the service. But, having both a noble aim and a worthy leader, the service may yet be of little value to the young people or to the church, through being held at an inappropriate time. In some churches the young people's service should be held on a week night; in others it may come immediately before the Sunday evening service; in still others it should follow that meeting, and be evangelistic in character, the topic often being set aside. The Epworth League service should be of such a character, conducted by such young persons, and held at such a time, as will contribute most largely to the success of the church. If in any locality it fails to do this, it should be set aside."

The chapter at Trinity Church, Cambridge, had the annual chicken-pie supper,

Wednesday evening, March 7, 150 tickets being sold. Eighteen titling books were brought in, each containing one dollar. A good musical and literary program was enjoyed. Miss Bessie MacDonald, of Brookline, gave several readings. Solos were rendered by Messrs. Joseph Flinn and Norman Raison of the local League, the latter of whom is president, and Walter Howard, of Malden. Mrs. Squiers and Mrs. Peer sang a duet. The pastor, Rev. F. M. Pickles, presided, and made a brief address. This League is in unprecedented good condition. The pledge to current expenses of the church this year has been \$100 — double that of last year.

Bishop Mallalieu is right when he declares that there must be more direct personal work on the part of Christian men and women for the salvation of precious souls. There is a diminishing number of conversions because there is a diminishing number of people who care enough for the souls of others to make any effort for their salvation. — *Epworth Herald*.

PRAYER-MEETING TOPIC

Africa

Sunday, March 25

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

March 19. Africa given to the church. Isa. 43: 2.
March 20. The great commission. Matt. 28: 19, 20.
March 21. The universal gospel. Rev. 14: 6, 7.
March 22. The coming of Africa. Isa. 45: 14.
March 23. A notable African conversion. Acts 8: 27, 39.
March 24. Africa's outstretched hands. Psa. 68: 31.
March 25. Topic — Africa. Courage for a hard task. Josh. 1: 1-9.

When God wanted a great work carried forward He called a responsive soul to the front and said to him: "Be strong and of a good courage" (Josh. 1: 6). Then beholding still more vividly the looming task to be accomplished, He emphasized His injunction by a more closely personal appeal: "Be thou strong and very courageous" (Josh. 1: 7).

Special Stress

Thus the call is given to us. Africa's need is sore and pressing. Christian America is capable, immensely capable. Should not God find in her a responsive soul, deeply moved by the very magnitude of the work to be done?

Lions

Yes, they not only lie in the path to victory, but they roam toward us and spring at those who would seek to heal the dreadful disease of the Dark Continent. They come in the form of —

1. Ignorance so dense that it is impenetrable save to the tireless patience of Spirit-filled missionaries.
2. Stolid indifference, the natural issue of untutored minds.
3. Base ideas of woman, marriage, home and labor.
4. Fanciful superstitions in regard to the material universe.
5. Strange notions of worship and the nature of spirit-beings which they regard as enemies.

The Dying Cry

This moans through their thick forests and reverberates from their mountains. They may not be conscious of half their misery, but they have a vague longing for a better existence. We know what can lift them out of their degrading conditions; and shall we refuse to supply the remedy? God forbid!

Sleeping Sickness

This is a lethargy extensively prevalent in Central Africa. It is thought to be propagated by a species of tsetse fly, and is a puzzle to medical science. When a person falls into its clutches the drowsiness intensifies until the long sleep ensues. In the Congo region it is said to claim 10,000 victims annually, and its ravages are on the increase. Symbol is this of the fatal moral stupor which long ages have brought upon this suffering land.

Silent Appeals

1. Think of the multitudes there. Out of every seven people in the world one dwells in Africa, according to reliable statement.
2. Of the many millions in that vast country, only about two millions have ever heard of Christ.
3. Women being the burden-bearers of Africa, they are said to look prematurely old.
4. In some parts of the land slaves are buried alive with the bones of their dead masters.
5. Stanley made a journey across the continent, going some seven thousand miles in a thousand days, and during that time did not see a single Christian.

Light

Light of Gospel truth has broken in upon portions of the darkness there, and He who is the Light of the whole world has wrought some marvelous transformations. Read "Daybreak in the Dark Continent" for instances of heroism unsurpassed in missionary annals. Some of the most marvelous conversions ever known have occurred among these degraded natives. One thing much in their favor is that after conversion they are thoroughly reliable. Henry Drummond speaks in high commendation of the native convert who attended him in his African journey. Of Mooli he says: "I never saw him do an inconsistent thing. I could trust him with everything. He was a commonplace black; but he did his duty and never told a lie." The heart of Christendom beats with sympathy for Africa, and its prospects brighten every day.

"Out of the shadows of night,
The world rolls into light.
It is day; break everywhere."

Norwich, Conn.

Life Guards

The Life Guards are two regiments of cavalry forming part of the British household troops. They are gallant soldiers, and every loyal British heart is proud of them. Not only the King's household, but yours, ours, everybody's, should have its life guards. The need of them is especially great when the greatest foes of life, diseases, find allies in the very elements as colds, influenza, catarrh, the grip, and pneumonia do in the stormy month of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla — the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a genial warmth to the blood. Remember, the weaker the system the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.

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THE CONFERENCES

EAST MAINE CONFERENCE

Rockland District

Clinton and Benton —

Fifteen miles of snow and hail,
Driver by a northeasterly gale!

The foregoing is not a quotation. It is original poetry! We never wrote better. Is it not euphonious and mellifluous? And in that "fifteen" we exert true poetic license, for the real distance was only twelve miles; but in our style of versification "fifteen" reads more flowingly. Twelve miles was long enough for the ride. You might have reckoned it thirty miles according to some standards. We had doffed our covered carriage at Pittsfield, and donned Rev. G. H. Hamilton's sleigh, which was doing service in the parsonage stable only as an ornament. We borrowed the sleigh, then wrote the proprietor, and told him what we had done. We got to Clinton alive (!), and found snug, comfortable quarters in Rev. J. W. Price's home. All agreed in allowing quarterly conference to keep. We held it four days later at Benton. A good number were present. Clinton came up in fine proportion. Reports were excellent. Congregations are encouraging. The Sunday-school at Clinton is enlarging in numbers and interest; that at Benton discontinues through the winter. Social services are well attended and interesting. The Epworth League is a valuable auxiliary on financial and spiritual lines. The Ladies' Aid — well, "We could not live without the Ladies' Aid," tells the story; and this by suppers, socials, sewing, and every line of legitimate activity by which a dollar can be earned and the social life of the church can be advanced. Now the ladies have a new carpet for the church in mind — and it will come! Certain committees, as on decorations, ushering, etc., have wrought faithfully and efficiently during the year to the advantage of the various church services. Rev. J. W. Price, 2d, the pastor, has obtained a good grip of his work and a strong hold upon his people.

Randolph and Chelsea. — Rev. C. W. Lowell has something like a genius for details. He finds on his charge 63 members, in 4 families, in 6 different towns. This ought to be enough for one man to look after. Mr. Lowell has been attending to the work faithfully for three years. With special services, in which the church was quickened, this pastor finds little time for outside work; but assistance has been given various neighboring preachers in revival efforts. Two persons have been received on probation and one into full membership during the quarter. The Sunday-schools are in an encouraging condition. That at Randolph, with W. H. Baker as its live superintendent, is especially promising. There is a cry of "More teachers." Reader, will you not volunteer next Sunday? Mr. Baker can find a place for your most earnest endeavor. Try it! The social services are interesting and profitable. Here again we find the value of an efficient Ladies' Aid. Alive, alert, they have paid \$100 in church assistance during the year past. Long live the ladies!

It was an esteemed privilege to call and see Mother Green at the home of Mr. Henry Lawrence in Chelsea, and to pray with her. Mother Green is 93 years old, one of God's "peculiar people," strong in faith, rich in experience, but deprived in her old age of many of life's blessings. She cannot see with her natural eyes; blindness has crept upon her till sight is gone. Bodily suffering is also her lot. How sad at her age! But she is "waiting till the shadows are a little longer grown." Oh, that her sunset may be so bright, so glorious, so beautiful, so calm, so free from pain, that her soul may exult as she shall pass through the gates into the city!

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and we have touched points on the circuit, but the full significance of the expression is somewhat beyond us. Rev. L. G. March knows it, however, and under his versatile touch religious life has sprung where aforetime there was little to indicate it. A goodly degree of prosperity prevails in church, Sunday-schools and Ladies' Aid. There is a Home Department of 70 members, and a Cradle Roll of 80. A large part of the secret is a Sunday-school committee of house-to-house visitation that attends to its business. Cottage meetings are an arm of efficiency to the society. A very good work has been accomplished at West Athens. Bunker Hill, in the upper Kennebec Valley, is still alive. The Ladies' Aid has 84 members. The first installment of the parsonage debt has been met. A weak church has become strong under the present pastor. A revival interest in which many have been converted has prevailed much of the year.

Harmony Circuit. — This charge is under the supervision of Rev. Leonard G. March, of Athens, with Evangelist Walsh on the field. Mr. Walsh and his good wife — a valuable Christian worker, graduate of Bates College — occupy the parsonage, and labor at Harmony. Main Stream has not been cultivated as much as might be desired. The circuit has obstacles which are difficult to overcome. Fewness of numbers, or poverty of circumstances, or sparseness of Methodist loyalty, or lack of the real gospel spirit, or scarcity of Zion's HERALD, make it difficult to support a Methodist preacher on the charge. The present arrangement, or one like unto it, is perhaps the best that can be made, namely, an evangelist, with a companion who can carry on the work in his absence in pulpit and social service and Sunday-school. A very excellent revival spirit obtains. Some have been converted.

Windsor Circuit. — There has been no regular preacher for the year. We hope the man will appear by Conference time. "We want a preacher," is the cry on every hand. We held preaching service at the Corner one Sunday evening in the hall. The church ought to be here, with a half-ton of bell metal to sound the alarm whenever services are appointed. Rev. L. L. Harris, of East Pittston, has been up occasionally, with great acceptance, to the church a mile from the village. The Sunday-school was continued with interest till late in the fall. At North Windsor there is a strong spiritual life. Here the cosy chapel was filled with an appreciative congregation eager to join in the services. Here in this little church one hears singing that no congregation on Rockland District can surpass for sweetness, power, and that peculiar timbre that touches hearts and moves souls. And "Uncle John" was there — wide-awake, active, full of life, 87 years old, and young as ever! When this district wanderer's successor gets weary with much work, and discomfited with too much cold in-

spiration from quarterly conferences, let him try North Windsor for a cordial!

Montville and North Palermo. — North Palermo has had irregular preaching and a regular Sunday-school, and social services regularly, well attended, with various other "ands" indicating a commendable purpose to keep religion alive. We enjoyed a snow-in at "Bowler's" — not the first experience of the kind; for when we made our first winter visit, six years ago, we were blocked for two days with drifts insurmountable. Mr. Bowler's is the itinerants' home on this height of land. Ample quarters, comfort, geniality, sociality, hospitality, religion, and all that goes to drive away the "blues," are found here. Our problem is to form a circuit that is workable, and a man to work it, that will give to North Palermo and Montville pastoral care next year. Montville has had a dearth of religious services. An ample church edifice stands in fair condition. Good people are sufficiently abundant to somewhat sustain preaching, but the right combination is the difficult proposition. A pleasant stay with Mr. John Carey and family was the elder's privilege.

Searsport and Lincolnville Centre. — "A good spiritual condition throughout the charge exists." So the report of the pastor, Rev. C. H. Beebe, read. Necessary repairs on church and parsonage have been cared for by the Ladies' Aid Society. Mr. Moses A. Fowler finished twenty-five years' service as recording steward, and felt he had served his share of time; but the quarterly conference was loth to release him. A rising vote of sincere appreciation of his loyal fidelity was unanimously expressed. Father Enoch Fowler clings to the shores of time with remarkable virility. While some of his powers are failing, a visit to this superannuated minister of nearly 90 years of age is a pleasure to be remembered. Lincolnville Centre prospers finely. Congregations are good, Sunday-schools are prosperous, and Pastor Beebe is held in high esteem. No pastor's wife is held in stronger regard than Mrs. Beebe. "She is helpful in every way," say the people of Searsport; and Helen, the pastor's daughter, comes in for a share of good words because of good works.

Washington. — This live little village among the hills is served by Rev. J. M. Tranmer, of Union. Services on the Sabbath are held at 2 P. M., and the pastor is invariably greeted by



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a houseful. The Sunday-school is prosperous. Mrs. M. J. Shattuck is ever full of good works; the little church lies near her heart. "We do not know how we could get along without her," is the feeling of all hearts. Two hundred dollars will be paid the pastor. The presiding elder gets his quarterage duly, and often ahead of time. Benevolences will be well cared for. One of the regular and most appreciative listeners in the congregation and supporters of the church in Washington is Hon. L. M. Staples, one of the senators of our State government. A Ladies' Aid Society is active in good works for the sustaining of preaching; between \$40 and \$50 have been raised. Mrs. Fred Rockwell is president, and Mrs. Nettie Robinson is treasurer. The religious and social life of the church was never in better condition than at the present time. Special services were well sustained, and new life has taken hold of all departments of the work. Attendance at prayer meetings has increased from 12 to an average of 35. Mr. Franmer has proved to be the right man.

North Waldoboro and Orff's Corner.—Fine reports come to us from the special meetings at Orff's Corner. Rev. H. W. Collins is on the mountain-top. No wonder! A veritable reformation has occurred, and the interest continues. A W. C. T. U. with 40 members has been organized as a result. A young people's society has increased in numbers from a few to 25 active and nearly as many associate members. Shortly 20 converts will be received on probation, and 10 persons will join in full. North Waldoboro has very good congregations, and conditions are improving. Prospects ahead throughout the charge are inspiring.

North Vassalboro.—A bit of correction should be made of last report. That Christmas "\$50 cash" should be \$150. Did the reporter make the mistake? He is a member of the fraternity that does those things sometimes. I beg your pardon, Mr. Editor & Co., pastor, and people!

A Personal Word.—How are you coming on with your benevolences, brethren? Are you after them in earnest? Please do not delay the matter another day. Make the personal canvass. Do not be satisfied with "very well." Bend your best energies to getting full apportionments. Suffer the word of exhortation!

T. F. J.

Bangor District

Mapleton.—The elder found his home and welcome with Mr. and Mrs. J. P. Morton. Some special services were held here, with Mr. Guy Waliz as singing evangelist. Good interest was awakened, especially among the young. The Epworth League has been reorganized, and the meetings are well attended. The elder baptized one infant. The pastor is endeavoring to secure the benevolences by subscription, and is meeting with success. In addition to his other work, Pastor Pressey has taught a seven-week term of school.

Presque Isle.—Rev. A. Harit has for a long time been devoted to the special evangelistic services. The town has been deeply stirred. Though the evangelists are gone, some are still seeking. East Presque Isle has not for years been in the spiritual condition it is today. These awakenings are a source of great blessing to all the pastors. The services have been of the union sort, but the union has been real and the good done great.

Mars Hill.—It was an unusual experience for the elder to have pleasant weather on his visit here. Pastor Dunham has won his way to a good place in the hearts of the people. Much manual labor has been required at his hands. The work on the new parsonage will be pushed as soon as the weather is a little warmer. Special services were held for some weeks, resulting in a good quickening. Sunday evening the W. C. T. U. held a Frances Willard me-

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11 515 **Break Forth into Joy** S

Dignified and strong, well knit and impressive.

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11 517. **In the End of the Sabbath**

S or T

Not difficult. Musically, and with well-contrasted episodes.

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MARZO, EDUARDO

11 512 **Come, See the Place where**

Jesus Lay

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NEIDLINGER, W. H.

11 511: **Welcome Happy Morning** S

Brightly melodious, simple, and with pleasing solo passages.

.12

SPENCE, WM. R.

11 513. **Come, Sing We Loud Hosannas**

A jubilant, well-rhythmed anthem of moderate length.

A or B

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WOELTGE, ALBERT

11 519 **Christ our Passover** T & A

An effective number of moderate difficulty.

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CAROLS

Price

CLOUGH-LEIGHTER, H.

11 503. **Christ the Lord is Risen**

Today (Processional)

In well sustained march rhythm, with inspiring melody.

.10

11 504. **Hark, Ten Thousand Voices**

Sounding (Processional)

A stately, yet vigorous carol, richly harmonized.

.10

11 514 **Triumphant Bells** (Unison)

A persistent bell figure, ingeniously treated, is the basis of this carol.

.10

MANNEY, CHARLES FONTEYN

11 502. **Ring Out, Ye Bells**

Melodious and strongly rhythmed, and in bright spirit

.10

NEIDLINGER, W. H.

11 510 **Easter Chimes** (Unison)

A cheerful melody in simple straightforward style.

.10

NEVIN, GEO. B.

11 508. **The Day of Resurrection**

(Processional)

Vigorous march tempo with melodious part writing.

.08

STORER, H. J.

11 395. **Rejoice, the Lord is King**

(Processional)

A spirited number, well written and direct.

.08

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morial service at which the elder was invited to give the address.

Easton.—At this visit a preaching service was held at both Sprague's Mill and Easton. It was a strong, hopeful quarterly conference. There is an Epworth League at each part of the charge, few in numbers, but faithful in their work. At Sprague's Mill an efficient Junior League has been doing good work. It was the elder's sad duty, by special request of the deceased, to assist at the funeral of Mrs. Bigelow, who died at the hospital following a serious operation. She will be greatly missed by a large circle of friends, and especially in her church and home. As superintendent of the Epworth League she was efficient and beloved. Taken away in the prime of life, she leaves a place difficult to fill. She leaves a husband and four children to mourn their loss.

Hodgdon and Linneus.—Rev. J. T. Moore is constantly pressing the work. Several have recently made a start in the Christian way, and some are to join the church. A small-pox scare has hindered the work for a time.

Monticello.—Rev. B. W. Russell holds the high esteem of the people. Most excellent congregations attend the services. Some are starting for the kingdom. The elder, for once at any rate, was not the fifth wheel, as on a recent Sunday Pastor Russell was laid aside with an attack of tonsillitis.

Houlton.—Large congregations attend upon the preaching services of the church. One official said: "I have been attending this church for about forty years, and we have the best preacher we ever had." The finances are in a most excellent condition, and the benevolent apportionments will be paid in full.

BRIGGS.

Backsfort District

Cutler.—We had written the people to look out for a storm—they say it always storms when the presiding elder comes. Fourteen miles of blinking against wind and snow makes the eyeballs sore, but everybody was glad to see us because of the snow. We held quarterly conference at the home of Mrs. Fred Wilders, and found the work getting into good form. Insurance to the amount of \$1,500 was placed upon the church. Cutler is on the way to better things. We need a parsonage there. Rev. W. A. Smith is pastor.

Calais, Knight Memorial.—We had the privilege of visiting the "boys' club" again—a

great delight. The pastor reported 15 baptisms; 12 additional members; ZION'S HERALD list trebled; 35 funerals, though only three deaths among the members; congregations large. Good reports were presented by the Sunday-school superintendents, W. L. Cobb and Mrs. Etta Halliwell. The Ladies' Aid Society was represented by Mrs. Alice Harris, president. The pastor, Rev. N. La Marsh, was invited to return for the fifth year.

Calais, First Church.—A full attendance at fourth quarterly conference. Reports brought out the following: Nearly \$1,200 have been expended on repairs this year; the Ladies' Aid Society has earned some \$550 during the year; \$96 have been expended on Sunday school library; 250 books have been donated to other charges by this school. The pastor, Rev. John Tinsling, is invited to return, with an extra coupon that reads: "Three months' vacation, the church to furnish the pulpit supply." The League is increasing in interest and power under the leadership of Prof. L. W. Gerrish.

Ministerial Association.—The February meeting of the western division convened in Calais, First Church, Feb. 19-20. The work of the committee, Rev. Norman La Marsh and Rev. John Tinsling, had been well done, and programs had been in the hands of the preachers for a full month before the date of the Association, consequently everybody was on hand and well

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CONSUMPTION

prepared. The following is a list of the topics discussed, with the names of those who opened the discussion: "Should the Six Months' Rule for Probationers be Modified?" John Tinning. "Is the Federation of the Evangelical Churches Feasible? What Benefits will Come from It?" W. A. Luce. "Should the Pastor Retire when the Question of Another Year Comes up in the Fourth Quarterly Conference?" F. L. Hayward. N. R. Pearson. "Elements Necessary to Make the Sunday Evening Service a Success," Jos. Jackson, W. C. Lewis, and J. F. Thurston. "What should be Our Attitude Towards Divorce?" W. L. Bradeen. "What Constitutes a Working Library for a Pastor?" Norman La Marsh and Harry Lee. The evening sermons were preached by Rev. N. R. Pearson and Rev. Robert Crisp, a neighboring pastor from the Canada side. Rev. Mr. Crisp, as also Rev. J. Rice, Rev. Mr. Young, and Rev. W. J. Buchanan, from the Canada side, rendered much cheer and profit to the Association by their fraternal spirit and clever participation in debate. A male chorus of some twelve voices rendered valuable assistance. Rev. Norman La Marsh never sang better for us. Rev. W. A. Luce was secretary of the meeting. The evening services were closed with evangelistic features. A thoroughly good and profitable time was had, and the brethren will be glad to come to Milltown again before too long.

Edmunds.—A rainy evening, but we preached and had a good quarterly conference. The pastor, Rev. J. F. Thurston, has a class of twelve children for religious instruction. Mrs. Olive Higgins has a class of eighteen or twenty young girls, who meet once a week to sew and plan for helping some good church cause. They have bought a new stove for the parsonage and paid \$5 towards the repairs, which were reported as \$70. Mrs. Morgan Seely made a good report of the valuable work of the Ladies' Aid Society. We found a new baby boy in the parsonage.

Our second evening was put in at South Edmunds, where we had the pleasure of taking tea with Mrs. Jennie Price White, daughter of the elder Rev. J. W. Price, of our Conference. Mr. White is having an elegant new home prepared for his bride, and we give this bright, enthusiastic young couple a hearty welcome. South Edmunds anticipates building a new chapel in the near future. The trustees of the union church at lower Dennyville are contemplating turning the nearly completed edifice over to us and asking for Methodist preaching another year. South Edmunds desires more service, and is ready to pay more for it. Let the good work go on!

Franklin.—Rev. C. E. Petersen reported one person received by certificate. Twenty Disciplines have been sold. The Ladies' Aid Society has raised over \$200 this year. Over \$100 have been expended upon church property. The Sunday-schools—one under Mrs. Leslie Swan and one under Mrs. Minnie Hardison—are doing excellent work. Mr. Petersen announced his intention of asking for a change at Conference. He has served Franklin four years. The standing of the charge has been quite materially advanced in many ways.

FRANK LESLIE.

N. B. SOUTHERN CONFERENCE

Norwich District

Moodus.—On Feb. 25 a child was baptized, and on the first Sunday in the new year 3 adults were baptized and received on probation. During the year 5 have been received into the church on probation and 4 by certificate. Jan. 28, Rev. J. O. Dodge, a superannuated member of our Conference residing in Norwich Town, began a week's series of meetings in this place, preaching very acceptably each evening and twice on each of two Sundays. In the morning of Jan. 28 the great fire broke out that entirely destroyed the three chief stores of the village. This sad event doubtless interfered somewhat with the services of the following week. On Thursday evening of that week Rev. J. N. Patterson, of Portland, came and gave a very helpful and original sermon on "Naaman and his Helpers." Rev. Dr. J. I. Bartholomew was here on Feb. 11, and gave the people very inspiring sermons at both Moodus and Had-dam Neck. At the latter place a good interest has been maintained throughout the entire year, with a fair average attendance and offerings. A number of Swedes in this place, who hold a meeting and Sunday school in their own

Great Danger in Home Medicines

Standard Remedies, Adulterated with Wood Alcohol, May Cause Death and Blindness

MISS MACGILL'S TIMELY WARNING TO MOTHERS

Miss Adele MacGill, who has given much of her time to settlement work in various cities, and whose writings have attracted much attention because of the thorough knowledge displayed, has recently prepared a paper entitled "Blindness and Death in the Home Medicine Case," which has had high commendation from responsible sources. The paper is as follows:

To the mother, comforting angel of the home, I have to-day a word of warning and advice. It concerns some of our little stock of household remedies and their dangerous adulteration with those deadly poisons, wood alcohol and formaldehyde.

We all have on hand a bottle of camphor, extract of witch hazel or bay rum to comfort the unexpected headache, cure cut fingers, or bathe away bumps and bruises.

These remedies have come down to us from our mothers and grandmothers, who have profited by their use and have had every confidence therein, so we take their virtues for granted and seldom stop to consider their purity.

Substitute Wood Alcohol

In this day of commercialism and substitution, some ignorant and unscrupulous manufacturers have taken advantage of this fact, and for the pure grain alcohol, which is the basis of most of these spirits and extracts, have substituted its dangerous namesake "wood alcohol."

The reason for this is that wood alcohol is cheap, costing about 15 or 20 per cent of the value of the pure grain alcohol, and by so doing enables the seller to attract trade by offering pints, quarts or gallons at a very small price.

The danger of it is that wood alcohol is a poison which causes blindness and death. It is most distressing, is it not, to think that in some of our medicines we are buying that which will kill instead of cure? It is true, however, and has been proven by actual occurrence.

Dr. Frank Buller, of Montreal, and Dr. Casey Wood, of Chicago, both noted specialists, have found through investigation more than 175 cases of blindness and over 100 deaths for which wood alcohol has been directly responsible.

Contain Poison

In an investigation recently made to determine the adulteration of commercial witch hazel, 70 samples were bought from as many leading drug and department stores in different cities and analyzed by reliable chemists.

Out of the 70 samples obtained 52 were found to contain a large percentage of formaldehyde (poison) or wood alcohol (poison), or both, while the few remaining samples were weak and watery.

This is coming close home, my dear friends; and, realizing the danger to health which lurks in such substitution, we must be most careful in the purchase

of these old and reliable family remedies and be sure we get the original package, lotion or extract.

The distinguishing feature of wood alcohol poisoning is that it attacks the eye directly, and, even where death does not ensue, total blindness is almost invariably the consequence.

Blindness May Result

Poisoning from wood alcohol may be caused both by its internal use and by absorption through the pores or a small break in the skin. Think of that and what it means. One of the children comes to you with a cut on his finger and you apply cheap witch hazel to prevent the soreness which follows.

Suppose the witch hazel contains wood alcohol or formaldehyde, and it is likely to do so, the poison is quickly taken up by the blood, and blindness or blood poison is sure to result.

Your husband calls for the bottle of witch hazel to ease his face after shaving. If the witch hazel is adulterated with wood alcohol or formaldehyde, think of the chance for poisoning by absorption through the freshly opened pores, or a slight cut left by the razor, and how often have facial eruptions and serious results followed and no realization or suspicion of the cause.

You have a headache and bathe your forehead with camphor, or put a cloth dampened with common extract of witch hazel across your eyes. If wood alcohol has taken the place of pure alcohol in these remedies, and a drop of it gets into the eyes, total blindness is almost sure to follow.

Great Chances Taken

There are a hundred and one ways in which we use these remedies and a hundred and one times we take chances of blood poison and blindness from the wood alcohol with which they are often adulterated.

Now the question is, What is to be done? These remedies in their pure state are helpful, necessary and almost indispensable in the home; and we have a right to expect them to be pure. The thing we must do is to be sure of their purity when we buy them.

When you go into a store to make a purchase of this kind call for the standard product of well-known reputation, and accept no substitute, that you may be guaranteed that it is the pure grain alcohol, and not poison, which has been used in the manufacture of these articles.

It rests with you as a duty to be sure that you have the right product, and to tell others of the danger of using a cheap substitute; and as the public demands its rights, those who make or sell medicines which are not pure realize that they must make them pure. Always buy, even at a greater cost, a standardized article.—N. Y. Mail and Express, Sept. 4, 1905.

language every Sunday morning, attend the preaching service in the afternoon where the English language is used. The pastor, Rev. W. D. Woodward, has worked efficiently in these two fields, and at the last quarterly conference his return for another year was requested.

Tolland.—The year is closing very pleasantly here, though the church and people of the town greatly regret that their pastor, Rev. J. H. Allen, whose labors have been greatly blessed during the past three years, has requested the appointing power to give him a new field of toil. Mr. Allen read a paper of superior merit before the Methodist Preachers' Meeting of Hartford and vicinity on Monday, March 5, on "The Bible in American Oratory." The essay was greatly enjoyed, and elicited much discussion and many words of high appreciation.

Burnside.—The pastor of this church, Rev. Wm. J. Smith, is now closing a pastorate of six very enjoyable years. He has received a most cordial invitation to return to this delightful field for the seventh year. At the fourth quarterly conference, however, he requested that body to allow him to retire from the field at the end of this Conference year. He is now doing all in his power to prepare the way for the coming of his successor, who cannot but be happy amid these delightful surroundings and with a people so appreciative as to inspire the pastor to be at his best and also to do his best. The evening of Feb. 28, the service at this place was under the auspices of the department of World Evangelism of the Epworth League. Interesting and carefully prepared addresses were given by Messrs. F. E. Briggs and E. A.

Brownell, local preachers of the church in Manchester, and Mr. Walter N. Foster, of Wapping, president of Norwich District branch of the Epworth League. Mr. F. E. Briggs is the vice-president of the department of World Evangelism for the district.

South Manchester.—At the fourth quarterly conference the reports of the various departments of church work were very encouraging, indicating a healthy state of affairs all along the line. The year just closing has been one of the best in the recent history of the church, a very large number of persons having come to God and united with the church. The pastor, Rev. W. F. Davis, was invited to return as pastor for the fourth year by an enthusiastic and unanimous vote of the quarterly conference.

Thompsonville.—The members of Doric Lodge, No. 94, Free Masons, accompanied by members of lodges from Warehouse Point, Windsor Locks, Broad Brook, and Suffield, attended services at the Methodist Episcopal Church on Sunday evening, Feb. 18, accepting the invitation of the pastor, Rev. Dr. James Coote. The services were in honor of George Washington's Birthday, with special reference to Masonry, he having been a prominent member of the order. Dr. Coote, in a very interesting and scholarly manner, delivered a sermon that will be long remembered by the members of the Masonic lodges who had the pleasure of hearing him, proving himself to be thoroughly conversant with the principles and precepts of the order of which he himself is an honored member. He conscientiously announced his belief in Masonry as a potent force for good in building up Christian character and promoting the high interests of the best type of civilization. The audience was an excellent one, and greatly appreciated the unusually interesting sermon. Good music was rendered by the choir under the leadership of Mr. Henry W. King, especially the quartet, "Remember now thy Creator," composed by Mr. Denlow King. At a recent meeting of the Board of Trade Dr. Coote was an invited guest, and favored the company with an interesting and humorous address, in which he spoke of the advantages of such an organization to the community, and suggested to them the propriety of making themselves useful in the matter of the physical improvement of the village.

East Hartford and Hockanum.—A successful musical entertainment was given in East Hartford, Feb. 22. Thirteen young ladies of the Sunday-school occupied seats on the platform, representing the thirteen colonies, and sang "The Star Spangled Banner." A quartet, consisting of Mr. and Mrs. F. J. Benedict, Samuel N. Brainard and Mrs. William Pratt sang with impressive effect. Miss Anna Pratt gave a fine piano solo. The evening was most pleasantly spent, and, after the serving of light refreshments, the company retired, much pleased with the concert. Mr. James Keitch, a graduate of Wesleyan University, and also of the law school of Yale College, recently converted at the revival meetings in South Manchester, gave a vigorous address in this church on Sunday evening, Feb. 28, and in the church in Hockanum a few weeks since. Mr. Keitch is an able speaker and an earnest Christian worker. Rev. John Oldham is the pastor of these churches.

Personal.—In the morning of Feb. 21, exercises were held at the Northeast school in Hartford in honor of Washington's Birthday, under the direction of the principal, Mr. F. A. Brackett. The principal address was given by Rev. J. H. James, of Rockville, whose subject was, "The Young American Citizen." The speaker illustrated his remarks with pictures, and succeeded in winning and holding the attention and interest of the children for a half hour. Mr. James showed his youthful auditors that the best American citizen was he who was loyal, clean, intelligent and brave.

Mrs. May Chapman Holt, who before her marriage was organist at the South Manchester Methodist Episcopal Church, has resumed the duties of her former position, to the great delight of her many friends. She was warmly

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welcomed by a large congregation and a chorus choir of twenty-five voices, Feb. 28.

Rev. G. A. Grant, of Hazardville, has just returned from Boston, where he represented our Conference as a visitor to the School of Theology of Boston University. N. Y. Z.

New Bedford District

Taunton, First.—Presiding Elder Ward is to preach on the morning of March 11; Rev. F. H. Morgan, of Zion's Herald, will preach on the morning of March 18; and Dr. J. G. Vaughan will give an India Jubilee address for the churches in this neighborhood on the evening of March 25.

Taunton Methodist Social Union.—The interest in the quarterly meetings of this Union continues. The Union is strong. The February

meeting was pronounced in every way a model, one of the best ever held. The Industrial Circle of the King's Daughters fully maintained their good reputation for ability to serve an excellent meal beautifully. It was a rare privilege, thanks to Chas. H. Lincoln and to Mrs. Williams, to have Mrs. Grace Bonner Williams to sing. The outlook report was so satisfactory that the writer, Mrs. Mabel L. Bicknell, was almost sorry that at first she had affirmed she could not do such a thing! The fellowship of two recently stationed pastors of neighboring churches, and their wives, was enjoyed. Dr. C. M. Melden, of Providence, gave a strong and sane address on "The New New England."

Ministerial Association.—The new church at Acushnet was the pleasant place of meeting, Feb. 12 and 13. Devotions for the three sessions

were conducted by Revs. W. I. Ward, W. E. Plaxton, and H. H. Critchlow. On Monday afternoon there was an address in Portuguese by Manoel Benevides, a worker in our guese church in New Bedford, formerly a Roman Catholic priest, interpreted by Rev. E. J. Sampson. Then a paper was presented, "The Pastor—a Personal Worker," by Rev. Stanley Muirhead. The day being Lincoln anniversary, a memorial after-dinner service was held at 6.30 P. M., with remarks by the presiding elder and Revs. G. H. Bates and H. W. Brown. The evening sermon was preached by Rev. L. B. Coddington.

The topics for Tuesday were: "The New Hymnal," written by Rev. G. G. Scrivener, and, in his absence, read by Rev. Joseph Cooper; "The Relation of the Church to Social Questions," by Rev. N. B. Cook; "The Wandering Jew," by Rev. I. W. LeBaron; "What is the Twentieth Century Mission of the Church?" by Rev. R. C. Miller. The papers were good, the discussion animated, the fellowship delightful and profitable. In the absence of Rev. W. A. Luce, who was assigned to preach on Tuesday evening, Rev. D. C. Thatcher consented to preach. The matter of possibly holding in June a joint session with the Providence District, as was done so satisfactorily last June, was favorably considered, and the presiding elder and program committee were empowered to make such arrangements, if agreeable to the Ministerial Association of Providence District.

Chilmark.—This church shows decided signs of new life and activity under the able leadership of Rev. A. Stanley Muirhead, the pastor. The attendance and interest at the mid week prayer-meeting has steadily increased, which is always a sign of spiritual growth. A flourishing Epworth League of twenty members has been established, which has decidedly developed the young people's power of taking part in the religious services, and afforded scope for their social tendencies. A Junior League is about to be organized also. Mr. Muirhead is unusually successful in reaching and holding the young people. Plans are being made for moving the parsonage to a more central location, and nearer the schools. A piece of land has been given, and it will make pastoral work much easier, as it brings the pastor into more direct contact with his people.

C. H. S.

Providence District

Ministerial Association.—The winter meeting of the District Association was held at Trinity-Union Church, Providence, Feb. 12-13, and was one of the best. The pastor, Rev. J. Francis Cooper, and a very large committee of ladies belonging to the church, made the hospitality of the occasion pervasive and generous. The essayists and preachers were extremely fortunate in the impressions produced, since the interest increased even to the close. The program committee were so well pleased with the fine spiritual tone manifested that they declared this climax had been in their plan. One of the very helpful things in the meeting was the spirit of brotherliness and sincere affection which was manifested in the resolutions of sympathy with Rev. J. E. Hawkins in the recent decease of his beloved wife; also of

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sympathy for the several brethren who are suffering through various forms of illness. Presiding Elder Coultas was unable to be present, owing to the grippe, and Dr. E. C. Bass, vice-president, presided. As the fact pressed itself upon the attention of the ministers that they were soon to see Dr. Bass leave the pastorate among us, which in several of our churches he has so signally honored, and to take up another work to which he is called, they spontaneously expressed by a rising vote their high appreciation of him. Visibly affected, Dr. Bass replied, and in the course of his remarks informed us that he did not anticipate changing his Conference with his new work. Applause greeted his decision.

Newport, Thames St.—The pastor, Rev. E. W. Burch, has been invited to return. The closing year has been a successful one.

Providence, Cranston St.—A very interesting and instructive lecture at an open meeting of the Men's Club was given recently by Rev. E. C. Bass, D. D., on his European tour, entitled, "Odd Things, and Other Things Seen in Europe." The organization of a new Epworth League has lately been effected, composed wholly of young people. The membership is growing and looks promising. The League takes charge of the regular devotional meeting of the church once a month. A reading and club room has been furnished, supervised by the Men's Club and a library for the Club has been started. The pastor, Rev. W. F. Geisler, was, without a dissenting voice, invited by the congregation, on Sunday, Feb. 4, and by the quarterly conference, to return for the fourth year, with a material increase of salary. Recently, 3 have been received on probation.

Hebronville.—At the fourth quarterly conference at both North Rehoboth and Hebron-

ville, Rev. William Kirkby was unanimously invited to return for the third year.

Hope.—Sunday, Dec. 31, was a most interesting service. After the sermon a child and an adult were baptized, 3 adults were received into full membership, and 6 young people were received on probation. The Lord's Supper was administered, all the new members and probationers participating. These young people have been put into a probationers' class under the leadership of the pastor's wife, and they meet once a week for instruction in Christian doctrine and the study of the Scriptures. Many of the older members of the church have asked for and received the privilege of attending this class. Sunday, Jan. 7, 2 children were baptized. Sunday, Feb. 11, the Junior League was reorganized, with 25 members, under the superintendency of the pastor's daughter, Miss Eva Elmer. The Friday evening following, these Juniors met at the parsonage for a social time, at which light refreshments were served. At the fourth quarterly conference the pastor, Rev. G. W. Elmer, received a unanimous request to return for another year. All the finances are in excellent condition, with bills all paid and a good outlook. The congregations steadily increase, the Sunday-school is receiving accessions frequently, and the Epworth League takes in new members at almost every monthly meeting. The midweek prayer-meeting of the church has an average attendance of nearly 20 persons, and a quiet type of revival is present and growing. The pastor has made 542 calls in the two parishes, preached 140 times, and held 265 services, since coming to Hope nine and a half months ago. A children's choir of nine voices is a decided success.

Washington.—Five local preachers, under the direction of Rev. G. W. Elmer, give one

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Manassas.—Rev. William J. Cozens, the evangelist, closed a successful revival meeting here recently, and many were added to the Methodist and Baptist Churches, which had united in the movement. Rev. W. T. Johnson was unanimously invited by the fourth quarterly conference to return for another year. Miss Jessie A. Johnson, the pastor's daughter, is a member of the freshman class in the Woman's College, Baltimore.

Newport, Middletown.—The condition of Rev. G. E. Brightman, the pastor, is now so serious that his friends are prepared for the worst. The mental power is not quite the same as usual, at least at times.

Pawtucket, First.—The death of Mrs. Temperance T. Nickerson, the wife of Alonzo J. Nickerson, was not only a shock to her friends, but a loss to the church of Christ not easily repaired. Her gentle spirit and unassuming demeanor, but most efficient service, will not be forgotten by the workers here. Such an investment of influence as she represented will be persistent in the kingdom of God. KARL.

NEW ENGLAND CONFERENCE

Boston District

Boston, Tremont St.—A roll-call supper was held Wednesday evening, March 7. Although the weather was threatening, over two hundred responded to the call; 109 sat at the tables. This church has seldom seen such an enthusiastic gathering. Mr. W. B. Oliver, field secretary of the Epworth League, originated the plan, and acted as toastmaster. Dr. Blake responded to "The Pastor;" Miss Holt to "Our Missionaries;" Mr. Hastings to "Our Youngest Member;" and Mr. Bryant to "Our Outlook." At the close of Mr. Bryant's remarks pledge cards were circulated and a goodly amount of subscriptions were taken for the coming year. One beautiful feature of the affair was that the students who worship here in large numbers served the tables and made the evening delightful. This historic church still lives.

Readville, Union Church.—On Sunday, March 4, Rev. E. W. Virgin baptized two persons and received several into membership in connection with the celebration of the Lord's Supper.

Worcester, Laurel St.—At the fourth quarterly conference last week, very gratifying conditions were found to prevail. A financial deficit carried over from last year has been paid, and the claims of the current year are fully met, with a balance in the treasury. The congregations have largely increased, a contingent of thoughtful and spiritual people having attached themselves to the church, and on the whole the future looks very hopeful. It was not surprising, therefore, that Rev. W. A. Wood, the present pastor, was unanimously invited to return for the next year. Mr. Wood has been invited to preach the annual sermon before Baldwin University, Berea, Ohio, at Commercement, June 3—the college from which he graduated.

South Boston, St. John's.—The months since Rev. Ernest L. Mills came to this church in November have been full of activity and success; 22 have been received on probation, and 10 by letter. The class-meeting has been reorganized, with John Ham as leader. About \$100 will mark the increase in the missionary collection. The Home Guards recently gave an entertainment, which netted \$30. The pastor has organized a class for adult probationers, with twenty members; and another for children. The Sunday-school is to be reorganized and thoroughly graded. Prayer meeting attendance reaches 90. On March 11 the deficit on current expenses, amounting to \$600, was fully provided for.

Oxford.—Rev. L. A. Mesler is unanimously invited to return for the seventh year. He has baptized 43 during the year, received 41 on probation, and has already received 21 of that number into full membership. As secretary of the school board of the town he has rendered much and valuable service to the important work entrusted to him.

Cambridge District

Cambridge, Grace.—The annual banquet, given this year by the membership committee of the Ladies' Aid Society, was held on the

evening of March 7, and was a decided success. The large vestry was filled to its entire capacity, and an excellent turkey supper was served. The after supper program was pleasing, and included music and addresses. John F. Dan- skin presided for his wife, who is president of the Ladies' Society. Dr. G. S. Butters said grace, Dr. Charles Parkhurst offered prayer, Dr. C. F. Rice made a pleasing brief address, and Dr. John Galbraith gave a happy introduction to the speaker of the evening, Rev. James M. King, D. D., of Philadelphia, secretary of the Church Extension Society, who gave a strong, earnest, and helpful characterization of what it is to be a Methodist. Rev. George W. Tupper, Ph. D., pronounced the benediction. The music, under the charge of George A. Marsh, chorister, and Mrs. Grace Harper Bunker, organist, included solo, duet, and instrumental parts, all of which were excellent. Dr. King preached here on the following Sunday, and was greatly enjoyed. His visit to Grace Church has been a blessing to the work.

Fitchburg, First Church.—Two more beautiful memorial windows have been put into the chapel, dedicated Feb. 18 to the memory of Mrs. A. M. Pike and Mrs. W. W. Newcomb. These make five windows that the Ladies' Society has put into the east end of the chapel. Mrs. W. B. Morhous, president, presented the gifts; E. N. Choate accepted in behalf of the trustees; the pastor, Rev. C. E. Spaulding, offered the dedicatory prayer and delivered an address. The service was very impressive and helpful. Mr. Spaulding recently preached the anniversary sermon before the Knights of Pythias, the three lodges of Fitchburg and Leominster being present. His theme was, "Fraternalism."

Lynn District

East Boston, Bethel.—The fourth quarterly conference, 23 members present, gave Dr. L. B. Bates an enthusiastic, unanimous invitation for the 22d year in this pastorate. Dr. Bates goes to St. John's, N. B., for another week of evangelistic work.

North Andover.—The Lawrence Daily Advertiser says: "The announcement that Rev. George E. Sanderson has been unanimously requested to remain another year at the Methodist Episcopal Church will be received with much pleasure by all who know the zealous clergyman and his worthy wife. Not only is he beloved by his own people, for whom he has accomplished a great deal in a spiritual and material way, but he is universally esteemed by the townsfolk. Since Mr. Sanderson's advent, two years ago, the church has prospered in all its activities, and affairs are now in a most satisfactory state on account of his intelligent and wisely-directed efforts, and the efficient assistance of Mrs. Sanderson."

Beverly.—The fourth quarterly conference was held at the Avenue Church, Tuesday evening, March 6, and the reports given indicate marked prosperity for the year. The spiritual interest has been good, and of the 52 persons received into full membership, 18 were taken from probation and 34 received by letter. The Sunday-school has been strengthened by a Home Department of 80 members. The treasurer, G. M. Perkins, reported all bills met, and the expenditures for the year, up to March 1, \$1,886.57. The Ladies' Aid Society, under the leadership of Mrs. Kate Dewing, has earned \$686.10, and reports interior improvements in the church to the amount of \$351.75 and parsonage improvements of \$17.06. The society has on hand in its treasury a balance of \$147.07. The pastor reported that the contribution of the church toward missions would be over double the amount given last year, and that this would exceed the apportionment called for. The Epworth League has raised \$40, which is to be used in accordance with the "station plan" in the foreign work. The quarterly conference, by an enthusiastic rising vote, expressed its continued appreciation of the labors of the present pastor, Rev. Charles H. Atkins, and its desire for his return for the fourth year.

Wakefield.—Splendid conditions—many accessions during the year, all bills to be paid before April 4, and a unanimous desire for the return of Rev. John Chaffee for the third year. The church has been painted and improved at a cost of \$388.

Topsfield.—The year has been a busy one. The church has been painted and beautified, and the Ladies' Aid Society has remodeled the

vestry, so that now there are dining-room, kitchen, and general vestry with new seating. The total cost is \$380. At the fourth quarterly conference a good showing was made in the finances for the year, with a very promising outlook for the future. All departments are doing good work, greatly to the credit of the pastor, Rev. Herbert S. Dow, who is unanimously invited to return for the second year at an increase of the salary.

Salem, Lafayette St.—The fourth quarterly conference was a happy event in that the reports show healthy and progressing conditions in all the departments. Rev. John W. Ward was unanimously invited for the second year.

Lynn, Broadway.—During January and February there has been an increasing interest, manifest in larger attendance on the services and better spiritual results, and by the presence of more than twenty seekers at the altar services. On March 4, 2 were received by letter, 1 from probation and 2 on probation, and 3 were baptized. The pastor, Rev. George W. Mansfield, has just finished a course of four lectures on his observations in Europe last summer. G. F. D.

Springfield District

Ware.—The fourth quarterly conference was held on Sunday, Feb. 25. The presiding elder preached at 10:30. He also baptized the pastor's infant son. The reports at quarterly conference were exceedingly gratifying, especially that of the finance committee. The strong and common sense financial system of the year has been a delight to all. When will all our churches realize that business in church matters pays the officials and membership richly? An enthusiastic and unanimous vote was passed requesting the return of Rev. John Wriston for another year.

Chester.—Conversions at the Sunday evening preaching services are making glad this people. Rev. L. R. Swan, in his quiet, persistent methods, has won the respect and admiration of the community, and as a consequence the church is prospering materially and spiritually. The presiding elder has been requested by a unanimous vote to secure Mr. Swan's services for another year. Maine sends good men to the New England Conference.

Dwight.—Rev. George R. Moody is the same general at Belchertown and Dwight as he was at the Worthingtons. The church building is being thoroughly repaired and improved. Mr. A. C. James, an Amherst student, of New York city, has become interested in the work at Dwight, and has placed a sum of money in the hands of the pastor which is being used in newly slating the roof, sheathing the walls of the interior, and frescoing the same. These improvements are stimulating the people to new hope.

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and endeavor. We hope to report the rededication in the near future.

Springfield, Trinity.—The committee appointed a short time since has secured Rev. Charles J. Moore, of Boston, to serve as assistant pastor of Trinity. He will assist Rev. E. M. Antrim in his heavy labors, and take entire charge of Liberty Chapel. He will begin work, April 1. Mr. Moore is a native of Ohio, has received his collegiate education at Boston University, and is now a senior in the Theological School.

Chicopee.—Perseverance wins. After two years of untiring work by Rev. C. Oscar Ford, the mortgage, which has burdened the church so long, is paid. Special services were held, Feb. 25, to celebrate the 68th anniversary of the founding of the church and the deliverance from the \$5,000 mortgage. President Huntington of Boston University was to have preached the sermon, but on account of illness was unable to be present. The pastor, on short notice, preached a strong sermon on "For one is your Master, even Christ." The church was presented with a beautiful Bible and Hymnal for the pulpit and 50 copies of the new Hymnal for use in the congregation. A vesper service was held in the afternoon, at which the presiding elder preached an excellent sermon on "The Holy Spirit the Comforter." Heloise Norton Ford, the infant daughter of the pastor, was baptized at this service. Miss Bessie Hitchcock, with her large chorus, furnished appropriate music throughout the celebration. The fourth quarterly conference was held at the close of the vespers. The pastor's report covered work for three years: 46 have united with the church, and 12 have been removed by death and removals; \$12,000 has been raised for all purposes. The banquet and mortgage burning were on the evening of the 27th. Judge L. E. Hitchcock presided over the post-prandial exercises, making a most felicitous introductory address. Rev. Franklin Hamilton, of Boston, was the chief speaker of the evening, and gave a strong address on, "Methodism, its Foundation and Growth." The burning of the mortgage was of greatest interest to all present. Never was the doxology sung by Chicopee Methodists as when the long-standing mortgage perished in the flames. Special services began on March 5, Rev. F. M. Estes, of Holyok, assisting the pastor.

Chicopee Falls.—A few weeks ago the writer of these notes used the expression, "the payment of a floating debt," and unintentionally conveyed a false impression. Rev. E. E. Ayers, the present pastor, says that his predecessor, Rev. F. J. Hale, left the finances in perfect condition, and that the "floating indebtedness" refers to permanent improvements made during the present year. C. E. DAVIS.

VERMONT CONFERENCE

Montpelier District

Brownsville.—The ladies' supper, held Jan. 19, was a decided success. Over \$100 was realized. At the annual roll call 67 responded to their names. The father of Mrs. Legg was reported dangerously sick at his home in West Woodstock.

Quechee.—Pastor Springer has been doing faithful work for the people here. All speak well of his service for the people. A good revival of religion is much needed in this community.

Woodstock.—The closing of the year finds Rev. Joseph Hamilton in better health than formerly, but the health of Mrs. Hamilton does not seem to improve. The financial condition of the society is in good shape.

Springfield.—The work of the third year of the pastorate of, I. R. O. Thayer is closing with

very hopeful omens. In addition to various departments of the church work well cared for there is the greatest harmony in our work, and, best of all, some marked revival interest. A score of persons have signified a desire to lead a new life. Some very clear conversions of heads of families are reported, all of which goes to prove that the Gospel has lost none of its old-time power to save men. The pastor has been without assistance from outside in the special work.

Perkinsville and Amsden.—Work under Pastor Hill goes smoothly on. The Ladies' Aid Society have nearly finished paying for their hall, and will doubtless have a clear title to the property before Conference. The pastor will be paid and the benevolences will be about as in former years.

Montpelier.—A largely attended quarterly conference revealed a harmonious condition here, with finances in about the usual condition. The Nehemiah Guild has been doing good work in canceling old indebtedness. The quartet choir, which furnished excellent music for a year, is now a thing of the past. Some of our people are wondering if we did not undertake too much in that venture, but our people enjoyed the music. A return to the authorized order of service is commended, while our people are again demonstrating the serviceability of the new Hymnal as an important adjunct of worship.

In General.—Push work from now on. The benevolences will not take themselves. Pray for the work on the district and for a successful Annual Conference!

Wanted.—Young men are needed for work on the district. Who volunteers for a difficult task? W. M. N.

CHURCH REGISTER

Spring Conferences

New England and Vicinity

CONFERENCE	PLACE	TIME	BISHOP
New Jersey.	New Brunswick, N. J.	Mar. 14	Goodsell
Eastern Swedish	New York	" 22	Berry
N. E. Southern	Newport, R. I.	" 28	Cranston
New England	Malden	April 4	Moore
New York	Newburgh	" 4	Cranston
New York East	Brooklyn	" 4	McCabe
Newark	Jersey City, N. J.	" 4	Hamilton
New Hampshire	Lawrence, Mass.	" 11	Hamilton
Maine	Portland	" 11	Moore
Northern N. Y.	Utica	" 18	Goodsell
Vermont	Morrisville	" 18	Hamilton
Troy	Saratoga, N. Y.	" 18	Moore
East Maine	Vinal Haven	" 25	Moore

Marriages

TUFTS - BROWN—In Gorham, N. H., Feb. 10, at the Methodist Episcopal parsonage, by Rev. E. W. Kennison, Ross F. Tufts, of Paris, Me., and Ivie M. Brown, of Norway, Me.

WHEELER - TEARE—In Gorham, N. H., Feb. 16, by Rev. E. W. Kennison, Harry A. Wheeler and Nellie May Teare both of Berlin, N. H.

VASHAW - FILLMORE—In Gorham, N. H., March 6, by Rev. E. W. Kennison, Harry P. Vashaw and Maud O. Fillmore, both of West Bethel, Me.

COOK - CARTER—In Boston, March 7, by Rev. Willard T. Perrin, Edward G. Cook, of Lowell, and Mabel D. Carter, of Boston.

ROBERTS - PARSONS—In Hartford, Me., March 7, by Rev. George J. Palmer, of Livermore, W. L. Roberts, of Canton, Me., and Edith M. Parsons, of Hartford.

ALLEN - SHETTUS—In St. Albans, Vt., Feb. 14, by Rev. A. W. Ford, of St. Albans Bay, Clyde Booth Allen and Hattie Wright Shettus.

HAYES - VINSON—In Dedham, March 1, by Rev. E. W. Virgin, John James Hayes and Margaret Vinson, both of Westwood.

N. E. SOUTHERN CONFERENCE EXAMINATIONS will be held at the seat of the Conference, Newport, R. I., Tuesday, March 27, at 10 a. m. Annual meeting of board of examiners, Tuesday, at 4 30 p. m.

GEORGE A. GRANT, Registrar.

W. F. M. S.—The March meeting of the Lynn and Malden District W. F. M. S. will be held at Broadway Church, Lynn, Wednesday, March 21. Sessions at 10 and 2. Luncheon, 15 cents. Rev. Geo. H. Stokes, recently returned from India, will be the speaker of the afternoon. Take either Peabody or Lynn Woods or Wyoma car at Central Square direct to the church.

LIZZIE L. BACHELLER, Rec. Sec.

METHODIST SOCIAL UNION.—"The Possibilities of Sunday Afternoon" will be the subject discussed at the next meeting of the Union in Lorimer Hall, Tremont Temple, Monday evening, March 19. The lapse of the old-fashioned Sunday afternoon services has not been followed by a definite plan for spending this time. Sunday-school and young people's meetings are attached to the forenoon or evening service, and well directed sentiment is needed in the inauguration of a definite understanding which shall meet the needs and wishes of all the people. This is not a question of keeping the Sabbath, but of how Sabbath-keeping people shall best employ the time of Sunday afternoon in the home and outside. Short and pointed addresses will be made by men representing earnest convictions along different lines. It is expected that we may hear the opinions of Prof. Coe of Northwestern, Col. Evans of the Salvation Army, Mr. Reid, the Harvard coach, Mr. Packard, of Hope Mission, and the working-men, who will state their own side.

Social half-hour, 5 30 to 6 o'clock; dinner promptly at 6. Membership tickets for the balance of 1905-6 may be secured from the secretary, or at the ticket office, Tremont Temple, for \$2.50. Admission fee for new members, \$1. Single tickets for March meeting, \$1.50. Sale opened Monday, March 12, at 9 a. m., at the ticket office in Tremont Temple. March coupons may be exchanged for dinner tickets at the same time and place. Applicants for membership may secure a reserved seat ticket for \$1.25, and this payment will be credited upon their annual ticket. All who intend to join the Union are urged to attend this meeting. Applications may be made at the ticket office.

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OBITUARIES

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come!

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come!

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come!

— Horatius Bonar.

Helmershausen. — Mrs. A. T. Helmershausen, widow of Rev. Edwin A. Helmershausen, formerly of the East Maine Conference, died at Malden, Mass., March 8, 1906. She was born in Dover, Maine, April 8, 1835.

Her parents were pioneer Methodists. In her girlhood she was converted and united with the Methodist Episcopal Church. She was married in 1853. Her husband died in 1873, since which time she made her home in Malden with her daughter, Mrs. Minnie Skinner.

Mrs. Helmershausen was a very active member of Centre Church, Malden. She loved the church as she loved her own home; its atmosphere was the atmosphere of her life. It may be said of her as of one of old: "She hath done what she could." The Christian life was to her a delight, a gladness, a liberty, a triumph.

For months Mrs. Helmershausen knew that the end was drawing nigh. She looked upon death "as passing out of the shadow into the light." Her end was peaceful and painless. "She fell on sleep" like a child going to rest in its mother's arms. She was not, for God had taken her.

The funeral was held at the home, on Sunday afternoon. The services were conducted by the pastor, Rev. John Reid Shannon, assisted by Rev. J. M. Shepler, of Everett. On Monday all that was mortal of Mrs. Helmershausen was laid to rest in the family burial-ground in Maine.

J. R. S.

Remington. — Charlotte Remington was born in Pembroke, N. H., Aug. 21, 1831, and died in Manchester, N. H., July 18, 1905.

Save for a few years in Lowell, Mass., Miss Remington lived most of her life in her native town of Pembroke until 1894, when she came to Manchester to make her home with her sister, Mrs. J. A. Littlefield. She was converted at the early age of sixteen under the pastorate of Rev. James Thurston, and united with the Methodist Episcopal Church of Suncook. On her removal to Manchester she transferred her membership to St. Paul's Church of that city. She received her early education in the schools of Pembroke, and afterwards was graduated from Tilton Seminary. She early identified herself with the Chautauque movement, being one of its first graduates in New Hampshire. For the last fifteen years she has spent her summers at Hedding, N. H., where she was a familiar figure and a loyal and interested worker among the summer colony there. Miss Remington was an earnest and devout Christian woman, strong in her faith, intense in her

convictions, and thoroughly loyal to her Master and His church. She was a true daughter of New England, cultured and quiet, yet strong and resolute, well poised, and deeply religious.

She suffered much the last year of her life, but bore her pain without complaint. She found comfort in the Word of God, and strength in the quiet companionship of her Saviour. The approaching end served only to deepen her faith and to heighten her hope in the joyous anticipation of meeting her Lord. She was fully persuaded "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, should be able to separate her from the love of God which is in Christ Jesus our Lord."

She made substantial bequests to St. Paul's Church of Manchester and to the Methodist Episcopal Church of Suncook. She also remembered the missionary societies of the church with generous gifts.

E. B.

Montgomery. — The HERALD of Oct. 26, 1904, contained an obituary of William Montgomery, an official member of the Maplewood Methodist Episcopal Church. We now have to record the death of his widow, Mrs. Sarah E. Montgomery, who passed away, Dec. 8, 1905. She was born in Boothbay, Me., August 15, 1833.

She was converted when quite young, and united with the Methodist Episcopal Church, both of her parents being Methodists. They



MRS. SARAH E. MONTGOMERY

came to Maplewood in the summer of 1898. She was always a great worker among the poor people, a devoted Sunday-school teacher, and a regular attendant at all of the church services so long as her health permitted. She was at Bucksport Seminary for a number of years, where her husband was steward, and was very helpful to the students in many ways.

In her later years Mrs. Montgomery was a sufferer from rheumatism, but was at church two weeks before her death, which was caused by organic heart trouble. She was ready for the ordeal, having lived a Christian life, and her faith sustained her unto the end. Her last message to her pastor was a request for prayer. She truly reflected the light and life of Christ, and her memory will remain a precious influence in the home and the church.

The funeral services at the home were private. The burial was at Mt. Auburn. Four children remain to cherish the memory of a sainted mother — Mrs. Mary A. Johnston, Mrs. Carl B. Young, Miss Ruby K. Montgomery, and Mr. Wm. L. Montgomery.

A. Woods.

Tewksbury. — Hermon Bill Tewksbury was born in Winthrop, Mass., then a part of Chelsea, Dec. 1, 1827. He resided in his native town all his life, and passed to his reward, Oct. 18, 1905. His wife was Miss Charlotte M. Henderson. Of their two children Hermon D. is deceased, while the daughter, Mrs. Alice Westlake, resides in New York.

Mr. Tewksbury was for many years a prominent and public spirited citizen of Winthrop. He was, at different times, a

member of the board of selectmen, a member of the board of assessors, and town auditor. As a large real estate owner and possessed of considerable means, at one time he was a liberal subscriber to all improvements which promised to benefit the community, while he gave directly to the town most of the land which is now Hermon St. and Thornton Park. It is also a fact worthy of notice that from the old Bill family papers, which came into his possession and which he carefully preserved, most of the details of the early history of what is now Winthrop were obtained. "Uncle Hermon," as everybody affectionately called him in his late years, was a life long supporter of the temperance cause. When scarcely more than a boy he was a member of a Sons of Temperance organization and marched in a procession on Boston Common, while in later life he was ever an earnest advocate of this great reform. The one organization, however, with which he was most intimately connected was the First Church of Winthrop (Methodist Episcopal). Early in life he united with this church, later became an official member, and for a great many years was one of its most devoted adherents, giving freely of his time, strength and money. He began to read ZION'S HERALD in his boyhood home, his father being a subscriber, and read it throughout his long life. He was a good man, singularly modest, guileless, kind and generous to a fault.

His funeral, which was held in the church with which he was so long associated, was attended by the town officials, the old citizens, and many friends and acquaintances besides the relatives. He has gone to be forever with his Lord.

J. E. W.

Athearn. — Zadoc A. Athearn, son of Belshia and Keziah Athearn, was born, Jan. 18, 1822, and died, in the home in North Tisbury, Mass., where he first saw the light, Jan. 24, 1906.

Mr. Athearn was most wonderfully converted in the year 1842, being then a young man of twenty years of age. For some time he had resisted the pleadings of the Holy Spirit, and at the time of his conversion had gone to the Cottage City camp-meeting, where the power of God took hold of him, and for two hours he endured untold agonies of soul. At the expiration of this period the light broke in with such clearness that from that hour to his last moments of consciousness he never doubted the genuineness of his conversion. He united with the Methodist Episcopal Church of Chilmark about a year later, and ever after continued a most faithful member.

Mr. Athearn was a great sufferer in his latter years, so great that he was compelled to forego the delight of attending divine worship in his much-beloved church. This was in part made up by the frequent visits of his pastors, with whom it was his great pleasure to converse. His last days were not exempt from suffering. From the hour when he for the last time, with much difficulty, entered the old home, he seemed to feel that his hour was not far distant; and when he laid himself down for the last time, it was with perfect resignation to the will of God. He enjoyed full consciousness until the very end, with great faith in God.

His wife, Betsy, survives him, and although

This body of ours is a wonderful repair shop, in which nature is constantly at work replacing the worn-out tissues. Under normal conditions this work goes on smoothly, and the body is kept in perfect condition — healthy. But when from overwork, mental strain or accident, the vitality consumed and the natural waste is in excess of what nourishment and rest can replace, the body suffers correspondingly. Nerves unstrung, weak, exhausted, enfeebled condition, wakeful nights, irritable temper, loss of appetite, deranged digestion, headache, neuralgia, poor memory, mark the victim of excess waste — lost vitality. The system needs a nerve medicine — a nerve tonic. Nothing else will answer. Dr. Miles' Restorative Nervine is prepared for just such cases. It feeds the nerves, and gives energy and vitality to the whole system. Try it to-day.

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THIS CARD APPEARS EVERY OTHER WEEK

In her 82d year, is still a faithful attendant at the services of the old church, with which she united two years before her husband.

The funeral service was conducted by his pastor, Rev. A. Stanley Muirhead, assisted by Rev. Mr. Tupper, of the North Tisbury Baptist Church. His remains were laid away in the family plot at West Tisbury, Mass. "He has entered into rest." "Blessed are the dead which die in the Lord, for they rest from their labors and their works do follow them." A. S. M.

Deaconess Doings

— Four deaconesses serve a single church in St. Louis.

— There are twenty-five deaconesses at work in Boston.

— Twenty boys from Chaddock Boys' School have recently become members of Grace Church, Quincy, Ill.

— The Wesley Deaconess Order has, in addition to its work in all parts of England, flourishing branches in China, India and Africa.

— During the summer term of the Chicago Training School, June 21 to July 25, William A. Quayle, D. D., will lecture each week before the students — a rare treat.

— In order to be near their settlement work, Buffalo deaconesses have moved to a building in the down town district.

— Churches and individuals in Chicago are helping most generously to fit up the new Deaconess Home, and ten or twelve rooms have already been furnished.

— Among the patients cared for by Christ Hospital, Cincinnati, in a recent month, there were eight conversions, and two of the children were baptized.

— Of the class of 64 young women graduated last year from the Chicago Training School, 40 are engaged in deaconess work and 6 have gone to the foreign field.

— The Providence Deaconess Home has two district nurses who are doing efficient work. "We have enough work for two more nurse deaconesses if we could only get them," says the superintendent. A Home for children under three years of age has recently been taken in charge by the deaconesses of this Home.

— Conducting sewing, manual training and cooking classes, ten clubs, eleven gymnasium classes and ten religious services, is the weekly work of Halsted Institutional Church, Chicago. There are three resident deaconesses.

— As the result of her year's work, a field secretary reports nine series of evangelistic meetings assisted in, with 235 conversions, and 42 talks which brought in \$1,200 for the Home she represents.

— The Mary C. Nind Deaconess Home, Singapore, Malaysia, has three deaconess workers, and an enrollment of 72 girls in the school which the Home conducts. The girls are of all nationalities and ages. American friends supply the scholarships for many of the students.

— "If it hadn't been for the Sister in the white ties, I could never have kept my family together," said the widowed mother of five small children. "She brought us things at first, and then she showed me how to buy so my earnings were enough for all needed. It is wonderful how much she knows about getting good things at reasonable prices."

— Through the kindness of Prof. E. O. Excell, Mrs. Lucy Rider Meyer's new song, "Gentle Sheph'ard," appears in the *Deaconess Advocate* for February. Prof. Excell writes in a personal letter to Mrs. Meyer: "Marion Lawrence, the general secretary of the international Sunday-school Association, wrote me the other day: 'I have just been singing Mrs. Meyer's "Gentle Sheph'ard," and it's as sweet as honey!'"

— At a joint session of presiding elders of Nebraska and the pastors of Omaha, held recently, a plan for raising funds was adopted to complete the deaconess hospital building. Each church in the State has been apportioned

an amount sufficient to raise \$60,000. The sum of \$26,000 is already at hand, and friends have offered \$35,000 more in case the church raises the required \$60,000.

— "I will be about my Master's work for humanity by day and by night, seeking to comfort wherever there is a broken heart, standing by the fallen, the inexperienced and the weak; wherever there is an open door I will enter it," should be the response, says Bishop W. F. McDowell, of every prospective deaconess to the question: "What are you going to be?"

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Editorial

Continued from page 325.

case. Mr. Rader attempted to run down his assailants, but, as his hand was badly cut as the knife was withdrawn, he had to give up the chase after pursuing them a block and a half.

—We are gratified that we can assure the friends of Hon. Edward H. Dunn, who is now at the Homoeopathic Hospital, this city, having passed through a successful operation, Feb. 23, that he is doing as well as could be expected, and that there is good hope for complete recovery.

—Mr. George S. Fox, of New Bedford, one of the proprietors of the *Evening Standard* of that city and long known in active journalism, died, March 11, at the age of 59. He was the son of the late Rev. Samuel Fox, of the New England Southern Conference, was prominent in the local Methodist churches, and was a veteran of the Civil War. His heartiness in fellowship and his zeal for all good causes will be long remembered.

—On the evening of March 7, at 74 Westland Avenue, this city, Miss Mabel Denton Carter was married to Mr. Edward G. Cook, of Lowell, by Rev. Dr. Willard T. Perrin, pastor of Bromfield St. Church. The bride is the niece of Mrs. Perrin and daughter of Mrs. Fannie E. Carter, of Beachmont. Mr. Cook is connected with the brokerage firm of J. R. Williston & Co. Friends were present from greater Boston, Worcester, Norwich, Conn., Toronto, Ontario, and other places. The presents were numerous, useful and beautiful. Mr. and Mrs. Cook will reside in Boston.

—The editor enjoyed a peculiar privilege on Monday afternoon in listening for the first time to his valued friend, Rev. Thomas Harrison. He preached at the holiness

meeting in Wesleyan Hall on "He shall baptize you with the Holy Ghost and with fire." He spoke for three-quarters of an hour to an audience which completely filled the hall, many standing during the entire service. He was tender, thrilling, and forceful, manifesting that abandon which characterizes the most impressive and constraining preachers. His sermon abounded in illustrations of holiness in the lives of noteworthy men and women, telling how the "blessing" was received and how it transformed the life. We saw unmistakably the secret of his marvelous power over congregations in the thirty years of his evangelistic service. It was a joy to listen to him and to see how the Holy Spirit attested his preaching.

BRIEFLETS

People's Temple, this city, suffered a loss by fire last Saturday evening, to the amount of several thousand dollars, fully covered by insurance. The audience-room was not injured, so that Sunday services are not interrupted. The damage was confined to the vestry and rooms over it, and to the kitchen and several rooms of the parsonage.

President Eliot never spoke more wisely and prophetically than when he said, at the banquet of the Merchants' Club in Chicago, on Saturday: "The recluse and the religionist who separates his religion from conduct are losing their hold on civilized men, and the only ethics that command respect are the ethics that guide and control men in the intensest labors and struggles of the actual world."

The pressure upon our columns at the present time is so great that we are compelled to request regular correspondents and reporters to practice all possible brev-

ity. We are striving to deal impartially with the multitude of interests which appeal to the HERALD for representation. The sessions of our patronizing Conferences will soon begin, and reports of the same must have the right of way. Some of our good friends who urge certain local causes upon us as if the HERALD were the sole organ of each, would be a bit more considerate if they knew how many appeals of equal claim are being pressed for a hearing.

We heartily approve of the "Temperance Mission," which was reported last week as being carried on at the Roman Catholic Cathedral, this city, where the following total abstinence pledge was circulated and pressed upon the congregation for signature: "For the love of God and for the good of my soul, I promise to abstain from intoxicating drinks."

A lady who has lived in the vicinity of New York for years, but has lately been residing near this city, startled her minister the other day by asking, in all seriousness and innocence: "Why are the people of Boston so irreligious?" The minister, a New England bred man, had never thought of the matter in that light. Is Boston more irreligious than New York? Is the spirit of reverence less apparent, less cultivated, here? We hardly like to think it. But it is certain that both New York and Boston ought to be a great deal more religious than they are. Everywhere is needed a cult of reverence.

"The Message of Modern Orthodoxy"

FOR its suggestive value as adapted to the needs of the times, we present the following list of topics of sermons recently preached on successive Sundays by Rev. Edgar Blake, of St. Paul's Church, Manchester, N. H.: "Reason and Faith in Religion," "The Bankruptcy of Skepticism," "The Reality of Religion," "A Personal God," "An Immanent Deity," "The Deity of Jesus," "The Humanity of Jesus," "The Authority of Jesus," "An Inspired Bible," "The Miracle of the Resurrection," "The Future Life," "A Divine Humanity," "The Saviourship of Christ," "The Perpetuity of Christianity." On a page of the folder in which the sermons were announced Mr. Blake made this significant statement: "Religion is permanent, but our conceptions of religion change with the advance of knowledge, and require restatement from time to time. Believing that the Christian faith has a vital message for the best thought and life of our day, this course of sermons is a constructive effort to restate the fundamentals of our faith, and to present the message and claims of religion in the light of modern knowledge and needs."

In an Ideal Way

From the *Baltimore Methodist*.

REV. F. H. MORGAN is field secretary of ZION'S HERALD. He is doing an important work in an ideal way. He keeps on the wing among the churches as a voice for ZION'S HERALD. All the pulpits of the "patronizing territory" seem to open to him. If he preaches as well as he writes, he must always be a welcome visitor. He is not only devoted to extending the circulation of the great paper he represents, but he is alert to everything about him in the kingdom of Methodism, and writes felicitously of the things he hears and sees. In this way he fills about three columns every week in ZION'S HERALD with interesting and newsworthy reading.